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THE EXPOSITORY TIMES

Notes of Recent Exposition

Dum spiramus, speramus. To say that hope is something inalienably human is to state a commonplace. For the man who believes in the Providence of God it is something more—a Divine gift to man to enable him to live. Hope, we may say, is the lifebuoy the Almighty throws out to man to keep him afloat on the ocean of life. Deprive him of it, and he sinks and dies.

'While there is life, there's hope,' sang John Gay, and Alexander Pope wrote of hope 'springing eternal in the human breast.' But it is not the poets only who have extolled the worth of hope. The doctors testify to its therapeutic value. 'Hope is the medicine I use more than any other,' declared a noted American cardiologist, who invariably gave a favourable prognosis, and who, when challenged about the dangers of his doctrine, made reply: 'Hope can cure nearly everything.' To the poets and the physicians we can add some, at least, of the anthropologists. R. R. Marett considers hope to be the primal root of all religion, adding: 'I take the stimulation of hope to be the chief function of religion in all its phases.' We should not therefore be surprised to find Paul including hope in his great triad, or Thomas Aquinas writing learnedly in the *Summa* on hope—first, as a human quality, when he ranks it among the irascible passions, and, second, as a theological virtue where it follows faith and precedes charity.

From all this you might imagine that hope to-day stood in no need of champions; yet Dr. W. R. Matthews has called it 'the Cinderella of psychology,' and not until very recently have our theologians renewed their interest in it. Some months ago, in these columns, we drew our readers' attention to Emil Brunner's 'Eternal Hope,' a fine book on the Christian doctrine of the Last Things, though quite unlike another famous book by Dean Farrar with the same title. (Farrar's theme was universalism, which Dr. Brunner accounts one of the most menacing heresies of our time!) Now comes another book on the same general theme, though the treatment is quite different. The title is *The Hope of the Gospel*,[1] and the author is Professor James S. Thomson, Dean of Divinity in McGill University, Montreal, Canada. Dr. Thomson is a Scot, and his book contains the Alexander Robertson Lectures given at Glasgow in 1954. It is a systematic and attractive account of hope in all its manifestations, but especially, as the title indicates, in its relation to the Christian gospel which is its spiritual correlative.

The theme of the opening chapter is that 'hope is a natural Gospel of God.' Barth may fulminate against the whole idea of the *analogia entis* as 'an invention of the anti-Christ.' (What hard names we theologians can give doctrines that we do not like!) Nothing daunted, Dr. Thomson argues that there is an *analogia spei* in the human soul. This natural hope is one of God's best gifts to men, but, alas, since we live in a fallen world, it can be easily corrupted so that it becomes a curse in the lives of individuals and of societies. Take, for example, ambition. This is the embodied shape of personal hope, and there can be such a thing as a noble ambition; but when hope, in the shape of ambition, is not controlled and subdued by the will and purpose of God, it can become a demonic power wreaking vast havoc in men and nations. Therefore, if hope is to bear its true and fine fruit, it must be redeemed. This is where the gospel comes in.

But let us see how Dr. Thomson develops his theme. First, he considers the Old Testament, depicting its story, with all its ups and downs, as an 'Odyssey of hope.' For it is the story of a people's soul in the hands of God, and God has implanted in it the hope *par excellence*—the hope of the Kingdom and the Messiah. Yet the story is unfinished, for it points forward to a gospel yet to arise for 'the prisoners of hope.'

We move into the New Testament and to the gospel of Jesus. With His advent a new era of hope dawns, for He proclaims the Kingdom as in some sense a present reality, and His 'works' as that Kingdom in action. He dies as the Suffering Servant of God to complete the Kingdom, and the Resurrection is God's seal set on the triumph of the Cross.

Comes the apostolic era, and the gospel of the Kingdom now come with the power of the Holy

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Spirit offers new hope to the law-burdened Jew and to the Gentile sunk in idolatry and lust. If the evil of the world has been unmasked in the Cross, through Christ's sacrificial suffering sin has been defeated, and God in the gospel now offers the gift of forgiveness and new life to the sinner. More than that, He offers him true fellowship in the Church. Stayed on such hope, the Christian can now go forth to do battle with the world, confident that God's final victory is assured.

From the Apostolic Age Professor THOMSON now moves into the modern world, with all its malaises and madnesses, its fears and frustrations, its sick souls and its atom bombs, its desperate need of a true hope to give meaning to life. Here he picks out for comment (rather oddly, we think) three different modern philosophies, or quasi-religions, all born within Christendom and all representing, in one way or another, the insurgence of the spirit of the world within the Kingdom of God. They are Communism, Scientism (or Logical Positivism) and Existentialism.

Communism offers men a hope on a purely secular basis and should (says Dr. THOMSON) challenge us Christians to redeem the social order from its alienation outside the Kingdom of God. Scientism, which, in the hands of a brilliant logician like Bertrand Russell, issues in a radical scepticism—' an unyielding despair '—should challenge the Christian thinker so to set forth the Word made flesh that men may accept it and find new faith. Existentialism, Kierkegaard's legacy to the world, which concerns itself with the meaning of existence, and sometimes ends in the conclusion that life means nothing at all, should impel us anew to proclaim that man does not live by bread alone but by the Word of the living God which in Christ took human shape and dwelt among us.

And so, finally, to the Christian Hope. ' The ultimate word,' says Tillich, ' that religion must say to the people of our time is the word of hope.' Now hope, as we have seen, is a natural gospel, a mark of God's image in man. In other words, the soil is already prepared for the sowing of the seed of the revealed gospel of hope. What word of hope, then, does the Christian Faith speak to us that we may in turn proclaim it to a world which desperately needs it ? This surely : We believe that amid all the chaos of the present time God is working out a good and great purpose to which our clue is not some philosophy of history or some cosmological scheme but a person—Jesus Christ. We believe that it is the Divine Will that history with all its contradictions and catastrophes, its discords and demonries, is to be redeemed, and that in this we should be co-workers with God. We believe that the present period of the Church is the time between D-Day—the Day of God's triumph in the Cross and Resurrection—and V-Day, the Day of the final victory of God. We believe that the goal of history will take its pattern from that great Divine Event in the past which we call the First Coming of Christ, and that the last act will be a bringing of time to an end and a placing of man in eternity—the Second Coming of Christ and the Last Judgment.

There are several signs that the tide has turned. No one dare say that revival has come, but the possibility that it is on the way no longer seems baseless. Let us mention some of the signs in question. The most notable is the large number of people who came forward at Harringay, the Kelvin Hall, Wembley and elsewhere under Billy Graham's preaching. The secular Press, even before the American evangelist arrived, had begun to discover the news value of religion. It realizes it still better now. The crowds who attended these meetings surely indicate that the souls of men and women are hungry and are groping for the Living Bread. Again, there are reports from several University centres that an appreciable number of the undergraduates belonging to different religious traditions are practising Christians, and that the number is greater than it was some years ago. Again, one knows of a broadcaster who has figured recently in a few of the B.B.C.'s minor religious broadcasting items, who is the child of agnostic parents and became a convinced Christian in adult life. That kind of case is commoner than it used to be. All these are encouraging signs that the return to God, to which the country was called in vain before the War, has now begun.

Let us not imagine, however, that the problem of communication, about which much has been said and written in recent times has been solved. There is still a vast gulf between Christian language and the language of the pagan outsider. The crowds who waited upon Billy Graham and the thousands who came forward to register decisions are no evidence to the contrary. We have no inside information on the point, but from our personal observation we should say that many were obviously Church members and the young people of real or nominal Christian homes. Another large section were people who had Christian connexions, had perhaps been to Sunday School in their childhood, but had drifted away. How many could be said to be complete

outsiders as regards the Christian tradition we have no means of estimating, but we surmise that their number was not great.

Nevertheless it is certain that there are multitudes of our fellow-citizens who are so far outside that tradition that its very terms—Incarnation, Bible, Saviour, Sin, Redemption, Grace, Fellowship—mean nothing to them; and, what is worse, they do not see any reason why they should take the trouble to learn this strange language. The technical terms of sport or science they will learn to use, even if sometimes inaccurately; but why should they learn the technical terms of religion? They are not interested, and even monster meetings at Hampden and Wembley do not suffice to make them interested. So far as they are concerned the great gulf remains fixed.

The Christian, however, cannot remain content with this. The hungry souls who come to religious gatherings seeking they know not what, and the complete outsiders who care for none of these things, are both of those for whom Christ died. What can be done for them, especially for the latter? Here we would refer to an excellent editorial article 'Hunger for God' in *The Church Quarterly Review*, April–June, 1955, the last number to appear under the editorship of the late Mr. Paul Shuffrey, to whom the theological world owes so much. The editorial does not describe the situation exactly as we have done above, but it sees the same problem remaining, and gives the same pointer to a solution as we would give. 'Controversy is in many, we think even in most cases, fruitless. There is no communication. But we can pray, What is impossible to man, we are told, is possible to God.'

This is no pietistic escape from an impossible situation. In bringing the need of the world to God in prayer, we have exceeding great and precious promises. Moreover, we have the evidence of past, indeed of present, experience of the power of prayer. Further, we can in some measure understand how one part of the process may operate whereby the outsider is arrested, aroused to seek, and by God's grace brought to find. The effect of prayer for the outsider upon the Christian who prays must be to draw him more closely to God and make him a better channel of Divine power. When that reaches a certain pitch, it will not go unperceived by the outsider, even where there may be no verbal Christian witness. Indeed, where, there is such witness, the outsider may still make nothing of it or find it unconvincing. Yet the impact of power from on high may be potent to stab the dead spirit awake, and thus, as often in the past, one loving spirit will set another on fire. The world's need is a call to Christians, individually and corporately, to turn to God in prayer with a humble intensity not often known in our generation. In the words of the editorial writer already mentioned, 'The call to prayer is urgent, its power and promise immense, incalculable. For it is Christ Himself praying in us. Let us pray.'

The Composition of St. John's Prologue

By the Reverend Humphrey C. Green, Northolt, Middlesex

There is nothing new in the idea that the Prologue of St. John's Gospel embodies a hymn in Hebraic verse-form with comments by the Evangelist, but little seems to have been heard of it since the appearance of Bernard's commentary on the Gospel (*I.C.C.*) in 1928.[1] In that work (p. cxliv) the author 'offered for examination' a reconstruction of the hymn, but apparently as a *ballon d'essai* which did not materially influence the body of his commentary, and which has not been followed up by his successors. The purpose of this study, which is based explicitly on Bernard's, is to carry his analysis a little further, and to examine some disputed points of exegesis in the light of it.

Bernard's reconstruction was, as far as *v.* 14, in substantial agreement with that already suggested by Burney on the assumption of an Aramaic original (*The Aramaic Origin of the Fourth Gospel*, 41 ff.). But whereas earlier reconstructions had been based entirely upon evidences of Hebrew poetic parallelism in the Prologue, Bernard added to this criterion the further one that the hymn proper does not embody argument; in particular

[1] This was written before the appearance of M. E. Boismard, *Le Prologue de Saint Jean* [Paris, 1953]. This valuable exegetical study contains an analysis of the structure of the Prologue which concedes no distinction between hymn and commentary. Fr. Boismard argues that its form reproduces the 'enveloping construction' found, for example, in Ps 3^{8-9}, Hos 5^{1}–6^{6}. He is more successful in showing that St. John does on occasion write in this form than in applying it to the special problems of the Prologue, which, on this matter, are not handled in sufficient detail.

it does not make explicit use of the proper name Jesus Christ. The two principles for the most part reinforce one another, but the second has independent value where there is difficulty in distinguishing between genuine poetic parallelism and mere rhetorical antithesis. I propose to apply it more rigorously than Bernard himself did, and to begin by excluding from the hymn two passages which he had retained as isolated clauses within it, though he could not fit them into its verse-scheme as he had reconstructed it.

(*a*) *v.* 2. *οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.*

This clause adds nothing to the sense of *v.* 1 and is awkward to take as a poetic repetition of any part of it. Bernard's exegesis of it as expressing the eternity of the Godhead of the Word as well as of His Person is theologically superfluous, and overstrains the demonstrative which is used elsewhere in the Gospel with emphatic personal reference (cf. $1^{7.\,20}$). It reads much more easily as an aside by the Evangelist, and the clue to his meaning may lie in a parallel which has been generally neglected. The allusion in Jn 1^{1} to Gn 1^{1} and the parallel in this respect with Col $1^{15\text{-}17}$ are remarked often enough; no comparable attention has been paid to Mk 1^{1}, which reads, as punctuated by Rawlinson: *ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ (καθὼς γεγράπται κτλ.) ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων.* Whether or not this was the original punctuation of Mark is not here under review; but its subsequent use (in an age of unpunctuated manuscripts) to press extravagant claims on behalf of John the Baptist would sufficiently explain a rejoinder of this kind from the Evangelist. The Fourth Gospel is at pains to make clear the true relation of the Baptist to Jesus Christ, as is evident from such passages as $1^{19\text{-}34}$ $3^{22\text{-}30}$ $5^{34\text{-}36}$, and not least from those sections of the Prologue which the judgment of Bernard excluded from the hymn. The author's aim in this need not have been exclusively controversial, but it would be hard to explain if no such controversy had existed. Its existence would be sufficient reason for him to pause after quoting the first tristich of the hymn and make a point with it before he proceeds.

(*b*) *v.* 14c. *πλήρης χάριτος καὶ ἀληθείας.*

There are two principal difficulties about treating this, as Bernard did, as an isolated clause within the hymn. (1) It is taken up by *v.* 16, *ὅτι ἐκ τοῦ πληρώματος . . . χάριν ἀντὶ χάριτος*, which is unquestionably part of the Evangelist's commentary. This by itself would not exclude the possibility of *vv.* 16–17 being the Evangelist's expansion of a passage in the hymn. But (2) the clause is as hard to relate to what precedes it as it is easy to connect with what follows, as is shown by the notorious difficulty of determining to what word it stands in apposition (cf. Bernard, *ad loc.*). The difficulty is greatly eased if *v.* 14c is regarded as the beginning of the Evangelist's comment, appended somewhat loosely to *v.* 14 as a whole, in order to stress the finality of the revelation in Christ (possibly with a controversial purpose as in Col 1^{19}).

If so, how much does this comment include? To begin with, it is hard not to exclude *v.* 15 as an intrusion into the text. Besides the textual uncertainty at one point and the anticipation of 1^{30}, both often enough pointed out, it completely obscures the close connexion between *πλήρης χάριτος κτλ*, and *πληρώματος . . . χάριν* in *v.* 16, a process which has ended in the substitution of *καὶ* for *ὅτι* in *v.* 16 in the later MSS. (A C E F G, followed by TR and Vulgate). If *v.* 15 were a parenthesis by the Evangelist, as Bernard thinks, he could hardly have chosen a more awkward position for it. But if it is either transferred to follow *v.* 18 or excised as a very early gloss, *vv.* 14c, 16, 17 make good continuous reading.

Secondly, in placing the end of the Evangelist's comment after *v.* 17 and retaining *v.* 18 in the hymn, I follow Bernard with some hesitation. It would be possible to treat *v.* 18 as a continuation of the argument contrasting Moses and Christ in *v.* 17, in which case the Evangelist has allowed the authority of Ex $33^{18\text{-}23}$ to override that of other Old Testament passages which depict Moses as *θεοπτής*. On the other hand, the composition of the verse seems to be poetical and not merely rhetorical, and whereas *v.* 17 refers to *Ἰησοῦς Χριστός*, 18 *v.* reverts to terms already used of the Word elsewhere in the hymn. Moreover the latter, if quoted entire, would appear to need some such passage to round it off. On balance, therefore, this verse should be retained as its conclusion.

If then *vv.* 2, 14c are added to the passages already excluded from the hymn by Bernard (*vv.* 6–9, 12–13), the remainder will be found to fall without any forcing into two exactingly corresponding strophes (A and B) each composed of a tristich, a distich, and a tetrastich, followed by an epistrophe (C) of one distich, as in the following reconstruction.

A 1 a. *Ἐν ἀρχῇ ἦν ὁ λόγος,*
b. *καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν,*
c. *καὶ Θεὸς ἦν ὁ λόγος.*

(*οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν*)

2 a. *πάντα δι' αὐτοῦ ἐγένετο,*
b. *καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν.*

3 a. *ὃ γέγονεν, ἐν αὐτῷ ζωὴ ἦν,*
b. *καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων,*
c. *καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,*
d. *καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.*

(*ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ· οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.*)

B 1 a. *ἐν τῷ κόσμῳ ἦν,*
b. *καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,*
c. *καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.*
2 a. *εἰς τὰ ἴδια ἦλθε,*
b. *καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.*

(*ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.*)

3 a. *<καὶ ὁ λόγος>*[1] *σὰρξ ἐγένετο,*
b. *καὶ ἐσκήνωσεν ἐν ἡμῖν,*
c. *καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,*
d. *δόξαν ὡς μονογενοῦς παρὰ πατρός.*

(*πλήρης χάριτος καὶ ἀληθείας* [*Ἰωάννης . . . πρῶτός μου ἦν*] *ὅτι ἐκ τοῦ πληρώματος αὐτοῦ πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωσέως ἐδοθὴ, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.*)

C a. *Θεὸν οὐδεὶς ἑώρακε πώποτε.*
b. (i) *μονογενὴς Θεός,*
(ii) *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς,*
οὗτος ἐξηγήσατο.

The parallelism is as follows :

A 1 ab. climactic	B 1 ab. climactic
bc. climactic	bc. antithetical (ii)
2 ab. antithetical (i)[2]	2 ab. antithetical (ii)
3 ab. climactic	3 ab. synonymous
bc. climactic	bc. climactic
cd. antithetical (i) or (ii)	cd. climactic
C ab. antithetical	
(b. i–ii synonymous—perhaps chiasmic).	

The verse-form of the two strophes is closely related to the meaning. In A there is a straightforward progression from (1) the eternal status of the Word to (2) His part in creation, and (3) the continuing revelation of Him through creation. B states the successive modes in which He was revealed, and the response of those to whom the revelation was given. Thus while there is a progression in the revelation given to the world (1a), to the chosen people (2a), and in the flesh (3a), the unawareness of the world (1c) and the rejection by Israel (2b) are contrasted with the *ἐθεασάμεθα* of the witnesses (or the church) (3cd).

Each strophe is self-contained, and the correspondence between the two remains formal only until the tetrastich is reached, where the association of *ζωὴ* and *φῶς* in A is plainly taken up by that of *σάρξ* and *δόξα* in B. For *δόξα* answering to *φῶς* see Lk 2^{32} *φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ* (an epitome of the entire hymn) and its parallels in Is $42^{6.8}$ 58^{8} $60^{1.19}$ 62^{1-2}, and cf. Wis 7^{25-26}. There is no obvious parallel for *σάρξ* answering to *ζωή*, but that the 'life' which witnesses to the Word's presence and activity in creation should correspond to the flesh which as Shekinah enshrined His glory is quite in order once it is recognized that the theme of the hymn is (to use the language of a later theology) the fulfilment of 'general' revelation in 'particular' revelation.

If form and content are so closely bound up together, the discovery of the original form should throw new light on old difficulties about the meaning. So I end by discussing two vexed questions of interpretation in the light of this analysis.

(1) A 2b and 3a : the position of *ὃ γέγονεν.*

The subsequent textual history of this crux is unlikely to be strictly relevant to the text of the hymn before its incorporation in the Gospel. But there has been one avoidable error in exegesis to which the weightiest critical support should not blind the reader. It is that of taking the words *ζωὴ ἦν* with *ὃ γέγονεν* and rendering 'What has been made was, in him, life,' or 'What has been made in him was life.' Such an identification of created things with *ζωὴ* ignores the fact that the very next clause identifies *ζωὴ* with *φῶς*. *φῶς* is properly understood of the Word Himself (cf. the Evangelist's comment in 1^{8} ; also 8^{12}) ; this interpretation of *ζωὴ* would imply that the light which the darkness has never overcome is to be identified

[1] The words *καὶ ὁ λόγος* follow a little abruptly on what precedes them. It is just possible that they did not originally stand in the hymn, but were added as a transition from the Evangelist's comment, in which there is a change of subject.

[2] Antithetical (i) : inverted synonymous parallelism, *i.e.* same idea repeated in negative form. (ii) : inverted step-parallelism, *i.e.* something which should have followed from the first member is denied in the second. C, though antithetical, falls into neither category, as the negative half comes first ; the doubtful case of A 3cd is discussed below.

with the entire created universe (*πάντα δι' αὐτοῦ ἐγένετο*).

If this construction is rejected, the remaining alternatives are: (*a*) *ὃ γέγονεν* goes with *οὐδὲ ἕν* and 3a reads *ἐν αὐτῷ ζωὴ ἦν*, life, and light, being thus attributes of the Word. (*b*) 3a reads *ὃ γέγονεν, ἐν αὐτῷ ζωὴ ἦν* and must be rendered 'What has been made, in it he was life' (so Loisy, as modified by Macgregor in the Moffatt Commentary, *ad loc.*). Either rendering has a certain grammatical awkwardness, but whereas in (*a*) the words *ὃ γέγονεν* seem redundant, the sense of (*b*) is one which it would be difficult, especially for a writer using Greek within the limitations of Hebrew verse-forms, to render except by a *casus pendens*. Moreover the parallelism of sense already noted between *ζωὴ* and *φῶς* is made more pointed if both words are read as predicates, and the subject of both is the Word: 'The Word *was* *ζωή* . . . *became* *σάρξ*; the *ζωή* was *φῶς* . . . the *σάρξ* was the *σκήνη* of his *δόξα*.' On these two grounds the poetic analysis of the hymn must be held to favour (*b*).

(2) A 3d *καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.*

I have distinguished above between two forms of antithetical parallelism found in the hymn—inverted synonymous parallelism and inverted step-parallelism. Either of these is applicable to the present passage according to the meaning given to the ambiguous word *κατέλαβεν*. The former seems at first sight the easier of application: 'The light shines on in the darkness, and the darkness has never overcome it,' and its use here would be in line with its earlier use in this strophe in 2ab. The latter, 'the darkness has never grasped it,' seems more far-fetched in the immediate context; its force lies in the apparent correspondence between *οὐ κατέλαβεν* and the verbs in B, *οὐκ ἔγνω* (1c) and *οὐ παρέλαβον* (2b), where the use of this kind of parallelism is unambiguous. These, as we have seen, lead up to and are contrasted with *ἐθεασάμεθα* (3c), and all three are, broadly speaking, verbs of apprehension (awareness—acceptance—vision). *οὐ κατέλαβεν* corresponds in form to these, and can itself be taken as a verb of apprehension of a more general kind which is taken up and elucidated by those in B.

So far, then, the use of this method leads only to a dilemma. One interpretation of *κατέλαβεν* seems *prima facie* the more likely; the other is supported by assonances in the hymn, subtler, it is true, but difficult, if admitted, to regard as coincidences. Both can be argued for on poetic grounds. If the two were strictly alternative, the choice between them would have to be made on grounds which lie outside the scope of this analysis. But there is a third possibility. The double-entendre is both a common poetic and a common Johannine device, and good reason can be suggested for its use in this context. Strophe A by itself contains nothing that would be unacceptable in non-Christian quarters where the Logos-doctrine had become current. (This may in fact have dictated its use of the word *λόγος* which New Testament writers elsewhere avoid when expounding the doctrine for which it stands.) The hymn thus starts from what was common ground; its sting is in the tail. Strophe B leads up to the statement that the Word whom so many knew as a cosmological abstraction had actually been seen in the flesh. The hinge between the two is the word *κατέλαβεν*. In its first meaning it rounds off an account of the Word in creation which all parties could recognize and accept; in its second and subtler sense it points Christian readers forward to the sequel in which their own experience of the Word made flesh is shown to be the only true apprehension of Him, fulfilling the earlier and partial understandings of Him which by themselves are profitless. To hide a matter from the wise and prudent and reveal it to babes was not a procedure about which the Apostolic Church had any inhibitions.

Note.—To avoid pre-judging an issue I have ascribed to the 'Evangelist,' *i.e.* the author of the rest of the Gospel, only those parts of the Prologue which in my judgment are commentary on the original hymn. But it should be emphasized that there is nothing in the evidence as here set out to preclude the view that he was commenting on a hymn of his own composition. All the key ideas of the hymn are echoed elsewhere in the Gospel, and it is not easy to believe that so seminal a mind as that of the Fourth Evangelist acquired them at second hand.

Literature

GRACEFUL REASON

It is refreshing to find a Professor of Dogmatic Theology prepared to defend the place of rational thought in theological inquiry. When the writer is at the same time much concerned with the enterprise of evangelism and believes that natural theology provides an indispensable point of contact with non-Christian thought his contribution is the more important. Under the attractive title, *Graceful Reason* (Longmans; 12s. 6d. net), Professor J. V. Langmead Casserley, M.A., D.Lit., A.K.C., of the General Theological Seminary, New York, argues at once for a fuller recognition of the

claims of natural theology as an intellectual discipline and for its utilitarian value as a *preparatio evangelica*. There should be no tension, he maintains, between theoretical and practical interests here, but an illustration of the insistence on *both . . . and*, rather than *either . . . or*, characteristic of 'the Anglican situation that we should spend the whole of our existence toilsomely building bridges, and then standing in the middle of them, facing in both directions.'

This eirenical principle is perhaps carried too far in some of the arguments presented in the six chapters of unequal length and varying value which make up this volume. The suggestions, for example, that natural theology and general revelation are impossible apart from one another, or that the term general revelation should be reserved for the degree of divine revelation found in non-Christian religions, seem to overlook distinctions that should not be ignored. Nor is it accurate to describe what is really our own discovery of the colour of a room by entering it, as though it were a revelation similar to knowledge of another person made possible by his self-disclosure of character and intentions.

A similar difficulty is raised by Professor Casserley's interesting treatment of the 'catholic' insistence on the doctrine of creation as more fundamental than the 'evangelical' emphasis on the gospel of redemption. If we envisage the Incarnation as a necessary sequel to the creative act and 'Christ as the crown and summit of creation,' we may be able to interpret the gospel to an evolutionary-minded audience more effectively than by presenting the 'scandal' of a Saviour who comes into the world to save us from our sins. We may even hold that 'Darwin has rendered a great service to theological thinking, and made it possible for us to apprehend shades of meaning in the New Testament which generations of our predecessors scarcely noticed.' But it does not follow that the contrast between this theological and evangelical approach and the blunt assertion that Christ died for our sins, though we can never understand it, may not, indeed, be 'a controversy about the substance of the Gospel itself.'

That it should raise issues of this kind indicates the stimulating quality of the argument, nowhere more evident than in its consideration of the consequences of the fall on man's capacity for rational insight. After wise emphasis on the contrast between the creaturely limitations of man as man and the tragic impotence of man as sinner, the problem of intellectual and moral degradation comes into view. Outward manifestations of human sinfulness in the realm of behaviour should not surprise us if we take seriously the doctrine of original sin. 'Being shocked by this kind of thing is no part of our game.' More surprising, indeed, are the capacities for goodness displayed in quite unlikely places. But what of comparable failures and successes on the intellectual side? What criterion of judgment can we employ, unless we fall back on revelation? Does natural theology reflect man's true endowment when its achievements seem favourable to the believer's convictions, and human depravity when it exhibits itself 'in a negative mood?' One could have wished for a more conclusive study of such problems, particularly in view of the author's rather tantalizing observations on the relation of theology to science on the one hand and to existentialist philosophy on the other. Have the religious existentialists retained more of man's rationality than their irreligious rivals? Or have they apprehended more of the grace of which reason may still be full? Or are they responding in some fashion to a revelation which is essentially distinguishable from any mere natural theology? J. G. RIDDELL

PREACHING THAT PREVAILS

One has met superior people who declare that the Warrack Lectureship should at long last be given a decent burial. They are sure that, at this late date, no one can say anything fresh or original on the subject of preaching. To all such, one reader at least would heartily recommend the purchase of *The Primacy of Preaching To-day*, by the Rev. Arthur Cowan, D.D. (T. and T. Clark; 7s. 6d. net). Preachers must be blasé or even cynical who do not find these pages fanning their smouldering fires into a bright flame. Apart from its vital theme, the book glows with human interest. Here are arresting phrases and colourful illustrations which are the fruit of wide reading and of a penetrating knowledge of the heart of man. There is a comprehensiveness about this volume which is most satisfying. It tells us not only how to preach but what to preach. It holds a just balance between the goodness and severity of God. It revels in the worthwhileness of life but never shirks the vast panorama of its strange suffering. Moreover, it sends us back with a new zest to the Bible as the preacher's classic because it contains the Word of God 'which delivers us from the tyrannizing impressions of the moment and brings authentic tidings of the unseen and eternal at work beyond the passing show.'

In a short space one can hint at the profusion of thought and felicity of expression to be found here. The artist in Dr. Cowan comes out in this vignette —'The message of the Gospel must be delivered by a man on fire with it if he is to kindle other lives. When you see the fishermen of Brittany sitting on the quay in their red dungarees mending their blue

fishing nets, the vivid colour of their clothes is like a flaming resolve to repair the damage done in a sea of troubles and our preaching should have a flaming resolve to restore people who have been torn and almost lost when they are in deep water.' Or take the pungency of this—' There is something almost profane in being dry as dust in proclaiming the magnificent news of the Gospel which ought to make the heart beat faster. If the cynic disparages such warmth of speech as merely hot air, the reply is that hot air is needed for the wet blankets.' The practical usefulness of the book may be judged from the titles of the chapters—' The Proclamation of the Word,' ' Expository Preaching of the Old Testament and the New,' ' Sermons on the Christian Year ' and ' The Manner and Matter of Preaching.' In the third chapter, which appeared in THE EXPOSITORY TIMES for March, Dr. Cowan faces the thorny subject of the treatment of the miracle stories. There will be differing opinions on his exposition here but there will be none as to the deft and challenging use he makes of their homiletical value. Needless to say, the whole book bears witness to his own deep conviction of the miraculous and supernatural in revelation itself. These lectures will be found richly rewarding by the student, the young minister, and those far on in the ministry. They make preaching not only a most exacting task but one of life's supreme joys.

GEO. JOHNSTONE JEFFREY

THE JUNG CODEX

In 1945 a discovery was made in Egypt which may inaugurate a new era in the study of the Gnostic movement. That Gnosticism in the second century was a real danger to the Church is evident from the Refutations of Irenæus and others, but it has hitherto been difficult to form a true estimate of the character of the movement, since the original documents available have been both few and late. The new material now brought to light consists of thirteen Coptic codices, containing some forty-eight writings, of which no fewer than forty-three were formerly quite unknown, and some of which go back to a very early stage.

The first detailed account of this discovery to appear in English has recently been published in the volume, *The Jung Codex* (Mowbray ; 15s. net). The book consists of three papers, in the first of which Professor H. C. Puech gives an account of the discovery of this Library, and of its contents. The MSS were probably written in the third and fourth centuries, but the Greek originals are in many cases older. In particular, *The Jung Codex*, now in Zürich and at present the only volume accessible, contains documents identified as of Valentinian origin, some of them perhaps by Valentinus himself.

The discovery of this mass of documents raises many questions, and also offers the prospect of finding some at least of the answers. Some of these problems are provisionally discussed in the second paper by Professor G. Quispel, to whom we owe the tracing of *The Jung Codex* (which became separated from the rest of the Library) and its final acquisition by the Jung Institute in Zürich. According to Professor Quispel, the ' true Gnosis ' of Clement of Alexandria and Origen is ' in a certain sense a progressive Christianization of the " Gnosis falsely so called " of the Valentinians.' In regard to the origins of Gnosticism, Professor Quispel argues persuasively and with great learning that the true source is to be found in more or less heterodox Jewish speculations about Adam and about the name of God. In particular, the doctrine of a pre-Christian Gnostic Redeemer is here firmly rejected.

The third and longest paper is contributed by Professor W. C. van Unnik, and this may well arouse the keenest interest, since it is concerned with the relations between the ' Gospel of Truth,' one of the documents in the Codex, and the New Testament. The document is mentioned by Irenæus, and in the past there has been much speculation about its character, most of which is now seen to be absurdly wide of the mark. Professor van Unnik carefully examines the evidence, and concludes that the work was written by Valentinus in Rome about A.D. 140–145, before the development of the typically Gnostic dogmas. There are a number of clear references to the New Testament in this document, and also a still larger number of ' echoes,' which illustrate the author's method of using the Christian books. From this study Professor van Unnik draws the further conclusion that in Rome about that time a collection of writings was known and accepted as authoritative, which was virtually identical with our New Testament.

Space does not permit of more detailed treatment, but it is clear that the new discovery is likely to prove of the first importance. Apart from minor blemishes the translation and editing have been admirably done, and the book is a pleasure to read.

R. McL. WILSON

HEALING, FAITH AND LOVE

The great potentialities open to the man willing to draw upon the power of God, and the neglect by so many of us of this power, to the detriment of physical health and general well-being, are stressed both by Mr. William J. MacMillan in *Heaven and*

You (Hodder and Stoughton ; 7s. 6d. net), and by the Rev. Norman Vincent Peale, D.D., and Mr. Smiley Blanton, M.D., who are joint authors of *Faith is the Answer* (The World's Work ; 10s. 6d. net).

Mr. MacMillan's gift of healing, more fully described in his earlier book, 'The Reluctant Healer,' does not lead him along any easy path. ' I have never found healing,' he writes, ' to be other than a crucifixion on a small scale for both the patient and the healer, whatever the results of the treatment.' His gift appears to be of a unique kind, a specific personal gift rather than one which others would expect to be able to cultivate.

His description of his method of giving a first treatment in ch. 4 is puzzling but intensely interesting, and no rational explanation can be given of his ability to help his patients by ' meditation ' while in the same room with them but hardly even in mental contact.

The author is not claiming, however, to answer all the questions which the subject of healing raises and frankly states that he does not know why he is able to heal some and not others. ' In no sense is this book designed to . . . convince the unbelieving that healing exists. Nor am I deliberately attempting to make a useful contribution to the world's knowledge in regard to this little known field. Even if I so wished, I am incapable of doing more than state some of the problems which have arisen in my mind and give tentative solutions.'

Mr. MacMillan is thoroughly honest and frankly recognizes that orthodox medicine can lay claim to a higher percentage of cures. (But in fairness to himself, it should be noted that he takes on only ' incurable ' cases.) He also tells us that, so far as he can observe, the kind of illness a person has has nothing to do with the success or failure of the cure, but that the temperament of the person concerned certainly has.

In the later chapters Mr. MacMillan discusses Freedom and Love in relation to healing, pointing out the restricting effects of fear, and of a man's concentration upon the narrower and nearer realities to the disregard of the greater reality of God. ' Without love and freedom being actualities,' he writes, ' healing is nonsense,' and he closes by speaking of the love of God as a reality beyond reason able to bring new power into man's life.

The value of this book is that it arises out of a man's own quite unusual experiences and contains the reflections of an honest mind upon these experiences.

In *Faith is the Answer* a pastor and a psychiatrist, who have established a church clinic in which people with everyday problems—normal, not abnormal, people, it is emphasized—receive the combined help of religion and psychiatry, collaborate in the treatment of such themes as ' The Hidden Energies of the Mind,' ' Fear, Worry, and Anxiety,' ' The Company of the Lonely,' and ' The Faith that Heals.' The plan of the book is unusual in that each of the nine chapters is in two distinct parts, one written by each of the joint authors.

Both have most helpful things to say on 'Love and Marriage,' though one feels that Dr. Peale tends to over-simplify the solution of the premarital difficulties of young people and does not sufficiently recognize the point made by his colleague in the first part of the chapter when he writes : ' The sexual urge varies widely in various people, and so cannot be judged superficially.'

Faith is the Answer does not deal at all with the laying on of hands, but the final chapter, entitled ' The Faith that Heals,' gives clear recognition to the present-day conception of man as a mental-physical unit, and to the fact that emotional maladjustments may give rise ' to such morbid fears and hatreds as to cause actual changes in the body's chemistry ' and so be the cause of a variety of illnesses. It is good to learn from a footnote by Dr. Blanton that at St. Luke's Hospital, New York City, every patient who wishes it has ' the help of a pastor as well as of a physician,' for the context makes it clear that a more direct contribution to the patient's healing is expected from the pastor than a hospital chaplain over here is generally encouraged to make.

This book holds little that is new to those who have made some study of psychology and have a grasp of the working of the sub-conscious mind, but those wishing to learn how greatly a disorder in the sub-conscious may disrupt physical health, and younger ministers seeking insights that will be useful in pastoral work, will find it helpful. What is most valuable of all is to have a minister and a psychiatrist testifying to the usefulness of co-operation, and to the fact that faith is necessary for physical as well as spiritual well-being.

HAMISH MCINTOSH

THE HISTORIC EPISCOPATE

These two books—*Episcopacy Re-Asserted,* by Professor E. R. Fairweather of Toronto (Mowbray ; 4s. net), and *This Church of Christ,* by Dr. A. L. Peck of Cambridge (Mowbray ; 7s. 6d. net)—contain a critical examination of the presuppositions in ' The Historic Episcopate,' published a few months ago by present and recent members of Westcott House, Cambridge.

The first of these books is appropriately named, for its contents are more assertive than reasoned, and at times we wonder why the author does not get weary of so persistently begging the question at issue. His main thesis is that the authors of

'The Historic Episcopate' regard the Church as simply a preview of the Kingdom rather than as its sacramental embodiment, thus dissolving the continuity between Christ, the Church, and the Kingdom; whereas his own view is that the Church just in its Episcopal ordering is an essential element in the development of Christianity. He repeatedly rings the changes on the argument that Episcopacy is a necessary part of the Constitution of the Church, and that, as the Church is necessary for the establishment of the Kingdom, therefore Episcopacy and apostolical succession are necessary for the Church. His metaphysical assumption seems to be that the Divine operation in the world is static, and that there can be no change without destruction of the original form of the organization of the Church. In relation to the pressing question of the relation of the Church of England to the Church of South India, the author argues that under the pretence of extending Catholic order his opponents are really compromising it, and that in face of the two present-day dangers of 'too much stiffness' and 'too much easiness' they have fallen into the latter error—which is the greater sin. Our attitude towards other communions which do not regard Episcopacy as absolutely essential, should, he urges, be sympathy with their necessity but not complicity in their defects.

The second book criticizing 'The Historic Episcopate,' is more profound, more logical, but not much more conclusive. Begging of the question again occurs, as, for example, when it is said that 'a community by having no bishops is automatically "unchurched."' There is the same resentment of the preference of a teleological to an historical approach and an equally drastic criticism of the emphasis on consummation rather than origin. Dr. Peck gives us an elaborate analysis, after the manner of mediaeval metaphysics, of the difference between *esse* and *plene esse*, and argues that the distinction is untenable. Throughout also there is the tension between the static and the progressive, and a failure to recognize that even the essence of a thing may be subject to modification. This weakens the otherwise very valuable contention that the founding of the Church was on a personal level, and there is a hurrying to the implicit conclusion that when Christ personally appointed the apostles and through them bishops in continuity, the episcopate thus became raised to the level of the Divine. It is quite conceivable surely that Episcopacy contains within itself an element for which all men are longing and satisfies the desire for leadership with authority, but it would have been more useful if the conception had been also entertained that we have this treasure in earthen vessels, and that the rigid doctrine of Episcopacy might have been modified into the recognition that errors which have undoubtedly occurred in ecclesiastical history point to the need of some limitations in the extent and duration of Episcopal power. Such limitations would not have destroyed the 'essence' but would have removed obstacles which have caused so much difficulty in the way of reunion.

It seems a rather harsh judgment to say, as Dr. Peck does, that the book which is being examined 'does more to retard the cause of reunion than to forward it,' and if the authors of the rejoinders had not been so anxious to separate the beginning from the ending of the history of the Church, they might have found that their opponents had much more in common with them than they think. Dr. Peck urges very earnestly and impressively that prayer is at the present time more needed than consideration of what he would call premature schemes of reunion, but surely prayer is a fervent longing for the illumination which the future may bring rather than a concentration upon a rigid 'essence' belonging statically to the past.

W. S. URQUHART

STIMULUS TO PRAYER

The highest compliment that could be paid to a book about prayer would be the accolade 'For the middle-aged minister.' This is the man who has not yet ripened into saintliness (and perhaps never will) and is therefore not attuned to the more eclectic devotional literature; and he is also the man who has read dozens of books and booklets about prayer, spoken about it to thousands of people, and feels distressingly familiar with the usual 'party lines.'

If we feel like this here is our book—*Rediscovering Prayer*, by Mr. John L. Casteel (Hodder and Stoughton; 12s. 6d. net). The title does not deceive. The author has succeeded in walking the tight-rope of intelligent discussion of prayer without falling into trite pietism on the one hand or musty apologetics on the other. Without any straining after effect he develops familiar affirmations about prayer in a way that is both intellectually stimulating and devotionally inspiring. One reader at least can say that no other book for many years has done that positive thing we so often yearn for—inspired to prayer.

The author moves within the inevitable framework of adoration, confession, thanksgiving, petition and intercession, but has so much that is fresh and illuminating to say about each that no single sentence can be 'taken as read.' That alone sets this book apart in its class. He sets the whole question in the light of communion with God, giving to this expression a fullness of meaning that opens doors of the mind and spirit. Perhaps the

most remarkable achievement of the book is the restrained but sure touch with which the author makes use of psychological knowledge. The chapter on 'The Human Conditions of Praying' with its analysis of the relation of sin and death is a magnificent example of rediscovery in the realm of confession.

The book is the fruit of most catholic reading, wide pastoral experience, and personal prayer of Biblical dimensions. Needless to say it is not 'for ministers only'—its style is clear, its manner practical, but it cannot be read in a hurry, even by a reviewer.

DAVID H. C. READ

Prophetic Preaching, by the Rev. E. Gordon Rupp, M.A., B.D., D.D. (Berean Press; 2s. net), is a small book. It is the substance of the eighth Joseph Smith Memorial Lecture delivered in the George Cadbury Hall, Selly Oak, Birmingham. But, small as this book may be in size, it is the most exhilarating pronouncement that we have seen for years. Dr. Rupp distinguishes five notes in prophetic preaching. (1) It has the note of 'Thus saith the Lord.' (2) It does not hover in a void. It comes home to men at the deepest level of human conscience. (3) It is addressed to men within great solidarities, the world, the people, the Church. (4) It rebukes present apostasy and traces the future consequences of present disobedience. (5) There is an immediacy, an urgency, an awareness about it that there is, literally, no time like the present.

The book is scattered with lights. 'The two ultimate questions are, "Who am I? Where am I going?"' 'The one fundamental moral problem," said Sir Edwyn Hoskyns, "is what we should still possess if the whole of our world were destroyed to-morrow and we stood naked before God."' 'The opposite of the prophetic preacher is the topical parson who gets by with the Light Programme and the "Reader's Digest."' 'I do not suppose Amos would have done very well in the B.D. examination. I remember with reverence how simple was the furnishing of the mind of Jesus. Sometimes theological teachers seem concerned to construct elaborate electronic machines when the need is really for skylarks.'

Four talks to an interdenominational group of ministers—the Phillips Brooks Club at Duke University—by Dr. Albert C. Reid, Professor of Philosophy at Wake Forest College, have been published by Duke University Press for whom Cambridge University Press act as agents—*Man and Christ* (15s. net). The title is taken from the last of four fairly short chapters, the first three of which present, from a layman's point of view, the problems with which religious faith is confronted by man's new insight into the world of Nature, his attempts to formulate a theory of knowledge, and the conflicts, inward and outward, which beset his life. The difficulties which the advocate of Christian principles has to meet are candidly stated, and the writer's own conviction that 'Jesus Christ is our supreme authority concerning spiritual reality' is attractively expressed. Christian Apologetics cannot but gain from this kind of elucidation of contemporary secular opinion, scientific, philosophical, and political. It is unfortunate, however, that the positive statement of Christian belief in the last chapter is not more closely related to the issues that have already been raised, particularly in view of Dr. Reid's regret that 'our Christian organizations and programs do not reflect a faith that is convincing to the non-Christian world either at home or abroad.'

At a time when the evangelist who urges decision and regeneration is often denounced for his meagre mention of the social implications of the Christian faith, it is salutary to be reminded that John Wesley, Tory and individualist evangelist as he was, proved himself a great friend of the poor, and, in fact, promoted the political and social advancement of the people in ways that he never intended, and would not have deemed desirable if he could have foreseen them. All this and much more is contained in *John Wesley and the Eighteenth Century*, by Dr. Maldwyn Edwards (Epworth Press; 10s. 6d. net). The book, a study of Wesley's social and political influence, is a new and revised edition of a work published over twenty years ago, and we are glad to welcome it.

Dr. Alphonse Maeder, author of *Ways to Psychic Health* (Hodder and Stoughton; 12s. 6d. net), is a distinguished Swiss psychotherapist with thirty-five years practice behind him. Within the past ten years he has developed what he calls 'brief' therapy, by which he means the treatment in two to ten sessions (as distinct from the much longer course required for full psycho-analysis) of psychogenic disorders of various kinds. He does not suggest that all such disorders can be dealt with by 'brief' therapy, but the fifteen case histories given in this book are all of this kind. The book is mainly addressed to psychotherapists and medicals but it is also intended for ministers and for non-medically trained psychologists wishing to 'gain an insight into the workings of the unconscious and the procedures of the physician in his workshop.'

Dr. Maeder writes as one who is now, but has not always been, a Christian, and one of the most interesting features of the book is his insistence that most patients require not only 'psychagogik' (re-education), but 'pastoral care.' By this he means that the psychotherapist cannot truly heal his patient by remaining aloof from him, but must enter into a personal relationship with him. In some cases the exercise of pastoral care will mean 'leading the lonely, suffering, and searching human being to God.'

It is only in recent months that the British Government's decision to manufacture the hydrogen bomb has jolted people into awareness that this is a matter which can be no longer ignored. Hence we are grateful for *In the Shadow of the H-Bomb* (News Chronicle Book Department; 1s. net). It is a reprint of articles by Captain B. H. Liddell Hart, Lord Hailsham, Mr. Aneurin Bevan, and Dr. Donald Soper, together with extracts from a speech by Sir Winston Churchill, and a summing-up from the newspaper's point of view. Instinct prompts one to turn away from all this; but, if any man should have the courage to face the issues which are set forth in this publication, that man is the Christian.

When a distinguished headmaster who is also an ardent evangelical Christian talks about Christian education one may expect something of real worth. That is what we find in *The Pattern of God's Truth*, by Dr. Frank E. Gaebelein (Oxford University Press; 15s. net).

Starting from the principle that all truth is God's truth and that God's truth is to be found in the Bible and in the natural world, the author stresses the fact that there is no Christian education without Christian teachers, and goes on to suggest how subjects like literature and even mathematics may be integrated with Christianity. His aim is to show how class subjects, discipline, athletics, the school chapel, the educational administration can all be brought into harmony with the over-all pattern of God's truth. Though the background of discussion is American, we commend this as a real attempt to get to grips with principles to which educators are often content to pay tribute without much practical attention.

It would be difficult to find a more delightful book than the new volume in 'The Pathfinder' series, *The Church Defies the Dark Ages: The Story of Celtic Christianity*, by Diana Leatham (Religious Education Press; cloth boards, 5s. net, limp, 4s.). The old Celtic Druids of Gaul taught their people 'to worship God, to do nothing evil, and to practise bravery.' Here we see Martin of Tours setting out on his missionary journeys with carpenters and masons to build the new churches, a gardener, a farmer, a herdsman, and strong labourers to teach the people agriculture, also always a trained smith, and a cook to cook the meals. Ninian did the same. And Patrick added to the cavalcade his chaplain, his bell-ringer, his judge in case of disputes, and three nuns to teach women how to teach in the Sunday school and to care for the Church linen. Christianity and craftsmanship walked hand in hand. Here we see Ninian bringing the beasts into the Church service to receive the blessing. Here we read how Patrick first noticed Brigida because she fell asleep during the sermon—surely the strangest of all first steps on the way to becoming a saint! Here we read of how Fidelis set off from Ireland to Egypt to find out the exact spot where the Israelites crossed the Red Sea; and how another Irish monk, when he was leaving home for distant lands, comforted himself by writing to his friend: 'I think I will take the little cat with me.' We envy the young people who are going to get the lessons which this book offers.

Anything which makes the New Testament cease to be a mere history book, and come alive as a message of power in the contemporary world, is to be gratefully received. For that reason we welcome *But They Won't Lie Down*, by Mr. Stuart B. Jackman (S.C.M.; 5s. net).

After a valuable introduction which discusses religious drama, the author gives us three plays, two of which were presented in London last winter. One is on the raising of Lazarus, another is on the man born blind, while the third is a nativity play. They are designed to be performed in present-day clothes, and in the context of a religious service, so that ordinary folk may discover that their predicaments are just the eternal predicaments of mankind to which God has given His answer. This is unusual but powerful preaching.

The first volume has appeared of *The Pocket Commentary of the Bible: The Book of Genesis*. It consists of a small ninety-nine page commentary on the first nine chapters (Henry E. Walter: 2s. net), by Dr. Basil F. C. Atkinson, who is Under-Librarian of Cambridge University. The commentary is dedicated to members of the Cambridge Inter-Collegiate Christian Union. Members of C.I.C.C.U. and the I.V.F. will welcome this book. The rest of us will appreciate the devotion, agree mostly with the religion, but deprecate the method of interpretation of Scripture.

Meister Eckhart

Some Aspects of his Theology and Influence

By the Reverend Charles Smith, M.A., the Vicarage, Heathercleugh-in-Weardale

Introduction. — In fourteenth-century Germany there occurred an upsurging of mystical experience paralleled only by that of sixteenth-century Spain. But all mysticism is experienced through a particular temperament; and whereas that of Spain was coloured by the warm temperament of the Spaniards, that of the Germans inevitably clothed itself in the thought-forms of a philosophy. Gilson comments in the introduction to his *La Philosophie de Bonaventure* that the mediæval world had two halves: there were the philosophers who speculated and the cloistered contemplatives who sought the experiential knowledge of God. Now the peculiar value of the German mystics is that they were in themselves a fusion of the two. Eckhart himself (1260–1327) was primarily a philosopher who happened to write about mystical experience, largely to supply a particular demand of his age. Or one could equally well say that he was a mystic who wrote in philosophical terms, for the two elements are inextricable. By that I mean to insist that his mystical philosophy is meant as an explanation of the whole of experience and existence, not merely of religious phenomena. This synthesis of a world-view and a cloistered contemplation is never lost, though it may be subtly modified in the interests of orthodoxy, in any of the great figures who depend upon him. Tauler (*c.* 1300–1361) uses it as a preacher concerned to stir the wills of nuns and Beguines; Suso (*c.* 1300–1360) transforms it into a melting mystical poetry, coloured by echoes of chivalry and of an almost feminine romanticism; Ruysbroek (1293–1381) builds upon it perhaps the most perfect analysis of the interrelation of Time and Eternity, of the spiritual and the material worlds, at each separate stage of the soul's apprehension of God, that we possess. Those, then, are the outstanding members of the group who called themselves *Gottesfreunde*—three Dominicans and an Augustinian, Ruysbroek. The last was, in fact, Flemish, yet so truly a part of the German tradition that he was referred to in the Middle Ages as *Mysticus Teutonicus*.

Eckhart's masters are almost exclusively Greek, working from Plato through Plotinus and Proclus to Pseudo-Dionysius, and he gives the impression of having selected from them, not the essence of their systems, but their most graphic moments. To this foundation he added such graphic moments of St. Augustine, St. John and St. Paul, and St. Bernard, as would best illuminate his exposition of the Ineffable Being of God.

The Being of God

Everything exists only because Being has been imparted to it from without. Being, therefore, is common to everything that is, and must be antecedent to it and independent of it. The more common a thing is, that is, the more widely it is diffused over a multiplicity of creatures, the more it possesses in itself nobility and value. Absolute Being is antecedent to, and superior to, all other things, for they all derive from it and continue to exist only in so far as it remains in them. Further, the Being of existing creatures is never pure, in that it is conditioned at every turn by the Being of all other creatures. Absolute Being, then, must exist in itself and for itself, remote from multiplicity, unconditioned by any relationship, utterly undisturbed. Such Absolute Being is, for Eckhart, God. At times he goes beyond even this, and declares that God is beyond Being. 'It is not that I have refused Him Being, but that I have honoured and exalted Being in Him.' He is an *überwesende Nichtheit*. This God, as Delacroix rightly points out, is entirely captive within Himself, without even the knowledge of His own existence (*Essai sur le Mysticisme Spéculatif*, 172), for knowledge implies relationship and therefore, to Eckhart, imperfection. But Eckhart was far too devoted a God-lover to rest content with this string of abstractions, and the rest of his thought is one long and impassioned attempt to plant life and movement, and emotion, and richness in this God whom his Neo-Platonism had obliged him to describe as a Nothingness.

But, before going any further, let us examine one of Eckhart's own most extreme statements about this absolutely transcendent deity (all the translations in this article are from *Meister Eckhart*, tr. by C. de B. Evans, vol. i.).

'Now mark! God is nameless; no one can know or say anything about Him . . . if I say God is good, it is not true: I am good, God is not good. I say more: I am better than God is, for what is good can be better and what is better can be best. But God is not good, therefore He cannot

be better; and since He cannot be better, therefore He cannot be best. These three, good, better, best, are remote from God, who is above all. And if, again, I say that God is wise, it is not true: I am wiser than He. Or if I say that God is a being, it is not true; He is a transcendental essence, a superessential nothing. . . . If thou wouldst not be brutish then, know nothing of the unuttered God' (p. 246).

As it stands that is obviously a highly dangerous paragraph: as such it was the last of the propositions condemned in 1329 as either heretical or doubtful. Yet I think that it brings out a good deal that is valuable—Eckhart's easily memorable style, his bold use of paradox, his power of shocking to attention. And, above all, his supreme sense of the ungraspable majesty of God, his knowledge that no matter how close he came to God, he was but reaching at the fringes of His garments, his awareness that to have a full intellectual comprehension of God would be to be God. In the history of mysticism it is constantly shown to be a true paradox that the nearer you approach to God, the more discouraged you are by His unattainable grandeur; so the mystic quest becomes an eternal striving in love after an infinitely remote object. Our English *Cloud of Unknowing* is a supreme expression of the same sense, as in our own day, is Aldous Huxley's use of the word *Istigkeit* as the basis of his mystical thought (*The Doors of Perception*, 12).

The mystic's longing to transcend the limitations of his creaturely apprehensions finds its most beautiful expression in the developed idea of the Wound of Love and the consequent Tempest in the Soul. It is the emotional counterpart to Eckhart's 'I am good, God is not good:' and its most familiar climax is the transverberation of Teresa of Ávila, which is described as an almost physical mark (*Life*, ch. 29). I think its most moving expression occurs in the *Spiritual Espousals* of Ruysbroek (tr. Colledge, p. 105 ff.)—'Man is wounded in the heart from within and feels the wounding of love. To be wounded by love is the sweetest sensation and the most grievous pain that man can bear. . . . The wound of the Spirit brings with it well and woe at the same time. . . . This inward demand and this need, and God's creature's raising up of himself and waiting, ready, with all the power that he can command, but without ever being able to touch or attain unity, this causes a torment in the spirit; just as the innermost place in the heart and the source of life is wounded by love, and as man cannot attain to that which he desires above all else, and must ever remain where he does not wish to be, so out of these two comes the torment . . . when man can neither attain to God nor forego Him, out of these two spring a tempest and an impatience in such a man, from within and from without. . . .'

That, then, is the metaphysical groundwork of Eckhartian, and to a more or less diluted extent, of all Christian, mysticism. Eckhart, characteristically, overstates it. Tauler does so even more, repeating in almost every sermon that God is an *Abgrund*, a *Wüste*, a *Nichts*, a *Nichtheit*; that He is *unbegreiflich*, *unerkennbar*, *unermesslich*, and so forth. But, allowing that it was an over-emphasis against the formalism of the age, and that it was all addressed to cloistered contemplatives who could be relied upon to make the necessary mitigations, then it was a memorable insistence upon a truth which religion can ill-afford to forget; the truth that the condescensions of God are supremely wonderful only because He is in Himself supremely great.

But, clearly, as a passionate Christian, Eckhart could not rest there. He has described Deity as such, and the Christian God is not Deity, but God the Father, Son and Holy Ghost. As is usual with Greek theology, Eckhart makes full use of the Logos to redress the coldness of his basic thought. The Son, the Uttered Word of the Father, is the Being in whom the Father comes to full self-knowledge. The Word, eternally and timelessly uttered Once, is not only the Father's self-knowledge, He is the full outward expression of the Father's thought, and therefore in Him all creatures exist as Ideas before they come to physical existence. All creatures pre-exist unexpressed in the Being of God; they are expressed as Ideas in the Birth of the Son or the Timeless Utterance of the Word; they are due to an overflowing of the Divine love, and this flowing-out of the created universe from the Being of God is matched by its destiny, for it is a potentially noble creature, called to flow back to the God from whom it came. In humanity that flowing back is foreshadowed in the mystic quest for union with God. It is this sense of the supremely great end of the human soul which calls from Eckhart his great panegyric in the Tractates: 'Consider then thyself, O noble soul . . . and despise what is mean for thou art destined to greatness' (p. 272).

Imitatio Christi

It is one of the paradoxes of Eckhart's thought, and indeed of most mysticism, that while, on the one hand, he distrusts the Incarnation, on the other, he talks about the earthly life of Christ with unparalleled poignancy. No school of writers has ever produced such a matchless treasure as can be assembled from Eckhart, Tauler, Ruysbroek, and Suso (the scale is an ascending one) under the heading 'Imitation of Christ.'

The inconsistency is natural. Excessive devotion to the earthly Christ, they feel, can keep the soul earthbound, and therefore so clip its wings that it is unable to soar to its true spiritual home. Even St. Bernard takes the same view. The Eckhartian school further wish to get away from conceptual thinking, which is an abstraction from the totality of experience and tied to material images, in order that they might see the whole of experience more clearly with the eyes of the spirit. It is analogous to St. John of the Cross's rejection of mental images, and his distrust even of the make-shift crucifix which he might cherish too much.

The following paragraph from Eckhart seems to set the tone for all subsequent genuinely mystical meditation upon the Person of Christ.

Our Lord says to every loving soul, ' I was made man for you, and if ye are not God for me ye wrong me. I in my God-nature did dwell in your man's nature, so that none guessed my Godly might seeing me walk like other men. . . . This does not mean . . . that God has forgot all creatures but ourselves, and anything we ask of God is straightway done. No, not by any means. That is not what God wants of us : all the other way. . . . He leaves us in our need to stand and fight alone, like Christ forsaken by His Father. Then hiding us in His divinity, behold us unbowed down by woe and with no other help than the words Christ uttered, " Father, thy will be done ". . . . From the very bottom of my heart I say, Man, how can aught afflict thee or be hard to bear when thou considerest that He Who yonder subsisted in the form of God, did enter the prison, the trap of thy sense-nature which is so unclean that aught, however pure, is besmirched and fouled by coming near it, yet notwithstanding this He abode there for thy sake ? What is there that thou wouldst not gladly suffer reading of the bitterness of thy Lord and God. . . . Behold what innocence, compassion, and true love, and nowhere shown more clearly than when the love-power pierced His heart. Make thee then a bundle of the woes of Christ and let it lie between thy breasts. . . . He offers us the drink He drank Himself. . . . We ought to suffer gladly, for God did nothing else while He sojourned on earth ' (pp. 144–146).

That is not merely an expression of emotional devotion to the Person of Christ, of the type of which St. Bernard may be, perhaps wrongly, accused ; nor is it an essay in world renunciation like that of Thomas à Kempis. It is an expression of the truly mystical ideal that the soul be not only patterned after, but transformed into the Life of Christ : that its death to Self should be the precursor of a Birth into Christ : that it should be able to say with St. Paul that the life which it now lives is the life which Christ is living through it. We can infer from it a few ideas which later writers developed.

1. The attractiveness of suffering, purely because it was a repetition of something that Christ had undergone. To suffer with *Gelassenheit* is in itself a Christlike thing. No writer has ever given more beautiful expression to the pleasures of pain in this sense than Suso.

2. The practice of the everyday virtues of humility and so forth, just because Christ humbled Himself to the lowest human level, and therefore without desire for even heavenly reward. Ruysbroek discusses this with great insight.

3. The knowledge that the humanity of Christ is a stepping-stone to His divinity, and thus from earthly to heavenly experience ; and therefore that there is an imitation proper to every level of the soul's ascent. The analysis of this is one of Ruysbroek's greatest contributions to mystical thought, and Tauler has many memorable paragraphs about it too.

Here is one illustration of the significance of suffering, as a creative repetition of the sufferings of Christ, as it developed in the poetical mind of Suso.

' The Servant : Ah, alas, gentle God, if only Thy poor servant had been there, to take the place of all mankind : that I could have stood before my Lord, or have gone to bitter death with my own Love. . . .

' Eternal Wisdom : It was My eternal decree that, at that hour, I should suffer the cup of My bitter martyrdom alone for all men. But thou, and all those who would follow Me, who deny yourselves, take now your cross upon you and follow Me. For this dying to self is as lovely to Me as if they had entered into bitter death with Me . . . and whenever thou acceptest the raging anger of all men . . . then the true image of My death is being worked out in thee ' (*The Little Book of Eternal Wisdom*, tr. Clark, ch. 15 [very much shortened]).

On the whole, the great Germans do lack the warm Christocentric devotion that one finds in, for instance, St. Teresa of Ávila. But as a mystical theology of the relationship of Christ, human and divine, to the soul, it would be hard to better. And Eckhart goes one step further. The physical birth of Christ was a reflection in Time of the Eternal Nativity of the Son : the soul, too, is independent of Time, and the perfect counterpart of the Eternal Nativity is the Birth of Christ in the individual, timeless, soul. Our knowledge of the historical fact of Christ's birth of the Virgin is a preparation of our souls for the birth of the Son in them. Here is one of Eckhart's many brief allusions to the idea. ' St. Augustine says that this

birth is always happening. But if it happen not in me, what does it profit me ? What matters is that it shall happen in me ' (p. 3).

This is really the key to the *Imitatio Christi* in Eckhartian mysticism, for it makes quite definite the idea that the life which the mystic lives in Christ is in truth the life which Christ lives in him. The imitation becomes a metamorphosis or even a supplantation of the soul.

The Spark of the Soul

Only one other idea is necessary to close the circle of Eckhart's mystical philosophy ; it is at the same time one of his most ubiquitously influential notions, and one of the most controversial. It is his theory of the Divine core at the bottom of the human soul, the Spark of the Soul, as it is usually called. Here is one from among scores of instances. Though it does not use the term ' Spark,' it does describe it more clearly than any other :

' I have one power in my soul fully sensible of God. I am certain as I live that nothing is so close to me as God. God is nearer to me than I am to my own self ; my life depends upon God's being near me, present in me. . . . Man is more happy than a log of wood in that he knows and is aware of God, how near at hand God is. The better he knows it the happier he is, and the worse he knows it the more unhappy he is. He is not happy because of God's being in him . . . but because he is aware of God. . . .' (p. 171).

In view of the great deal of controversy that this idea of Eckhart's has caused, it is worth while to insist that it was nothing radically new. It was, in fact, as old as Jerome, who first used the word ' synteresis ' to describe much the same thing. And the Latin version, the '*scintilla animae*', is normal in orthodox circles. But Eckhart gave it a vernacular name for the first time : and once it had ceased to be the synteresis or the scintilla of the Schoolmen, and became instead the *Fünkelein* of the common people, the whole atmosphere of it was changed. There was no longer the careful hedging of the line between creature and Creator ; no more subtle discriminations as to whether this Spark was a God-like, though created, susceptibility implanted by grace, or an uncreated fragment or imprint of deity. And the German mystics do return to the idea so frequently, and so bluntly, that it assumes a new prominence in their system.

Eckhart uses various terms for it : the *Fünkelein*, the highest point, the apex, the secret place, a power in the soul, the innate Divine image, the ground, and others. They are all merely the equivalents of St. Teresa's Seventh Mansion in which His Majesty dwells, or of the Fine Point, familiar in devotional literature. But, unlike Teresa, he does expressly say, '*diess Fünkelein dass ist Gott.*'

This controversial insistence is due in the first place to Eckhart's remorselessly logical and fearless mind. Accepting the Neo-Platonist principle that like can be known only by like, he could find no way out of the dilemma : either the soul must be divine or it can never know God. It remains one of the key dilemmas of mysticism, though Tauler was always careful to add, somewhat as an afterthought, that the soul has everything only by grace which God has by nature, which has become the accepted view. In the second place, the doctrine of extreme immanence was necessary to counterbalance the extreme doctrine of transcendence with which Eckhart began. This is the paradox by which he plants richness and activity at the heart of his abstract deity, for the God who was so far exalted as to be beyond even the knowledge of His own existence, at the same time inhabits the human soul. It is the philosopher's equivalent of Isaiah's great antithesis, ' I dwell in the high and holy place, but also with him that is of a contrite heart.' Communication is achieved by the divinization of the soul ; salvation consists in a progressive awareness of that Divine core and a purification of it from the encumbrances of the flesh. It is this necessity for peering inwards which results in the mystical exaltation of Mary above Martha, at least until the mystic is far enough advanced to combine the two without harm to either. Tauler, more than anyone else, constantly contrasts *inwendig* and *auswendig*, but the contrast is implicit in almost all subsequent Catholic mysticism. For example, the familiar term ' Recollection ', the focussing of the faculties within the soul, is a development of the same basic idea ; within the central fastness of the soul, the Spark, the innermost chamber of the mansion, that is where the King dwells, and to linger in the courtyard is to fail to meet Him altogether.

No subsequent truly Christian writers followed Eckhart completely here ; but one cannot help feeling that many would have liked to do so, that they mostly went as far as they dared, that they were withheld by the dread of unorthodoxy, and that something approaching Eckhart's view is necessary to a fully logical philosophy of mystical experience. Yet it is inevitable that some mystery should remain, some gap in the tidy chain of strict logic, and perhaps Eckhart erred chiefly in being too definite about the incomprehensible.

In sum I think the value of his contribution to the theology of mysticism is that he makes perfectly explicit the presuppositions which are implicit in most of the mystics after his time. The

mystic is normally concerned to transmit an experience, like Ruysbroek; to stir the wills of his readers, like Tauler; to kindle their imaginations, like Suso; to win souls to the love of God by elaborating a system of contemplation, like the Spaniards of the Counter-Reformation or the French. It is rarely that they analyse the logical grounds on which their experience is founded. In Eckhart the analysis is the important thing, and surely no writer has ever succeeded in making almost incomprehensible ideas at once so vivid and so memorable. The price of his clarity was condemnation and an oblivion of five and a half centuries. The value of it is seen in the fact that, even flowing underground, his thought has fertilized the souls of Christian mystics in an unbroken succession from 1300 until the present time, six hundred and fifty years later.

The Single Mind

A Study of Charles Morgan

By the Reverend T. Glyn Thomas, M.A., Wrexham

The battle for the validity and the liberty of the soul is on. And a grim fight it is! In this warfare none engages with more skill and devotion than does Mr. Charles Morgan, and few are so keenly aware of what is at stake. It is encouraging to know that his pen wields so great and so widespread an influence in our time, as is shown by the fact that his books have been translated into no fewer than fifteen languages.

I

It is notoriously dangerous to identify a writer with one or other of his characters, and to conclude what he believes from what they say. One can normally by so doing find plenty to support one's own preferences and prejudices, and read out of the book what one wishes to read into it. We are, however, helped considerably in this matter in the case of Mr. Morgan, for he has told us so much of what he believes in such books as *Liberties of the Mind*, *Portrait in a Mirror*, and *Reflections in a Mirror*. In his essay 'On Singleness of Mind,' which prefaces *The Flashing Stream*, he writes: 'This singleness of mind, called by Jesus purity of heart, the genius of love, of science and of faith, resembles in the confused landscape of experience, a flashing stream, fierce and unswerving as the zeal of saints, to which few who see it commit themselves absolutely.' This is a man's self, his integrity, and from it proceeds what value he has to God and his neighbour. The whole art of living is the art of cultivating the single mind.

II

It is this singleness of mind, to possess which is the good life, that Charles Morgan sees in such deadly peril to-day, beset as it is by so many and such fearful enemies. The problem that faces us in this exhausted post-war world is not simply that of choosing between one programme and another, or one economic system and another, or even between one form of government and another; it is the problem of how to preserve in men the power to choose sanely. The danger is the breakdown of human personality, 'the going mad and the withering of man, because he was distracted and cut off from his roots' (Heron, in *The River Line*).

Among the menaces to the single mind collectivism ranks high, whether it be frankly dictatorial or bureaucratic under a democratic cloak. For all manner of collectivism is opposed to the demand 'that each man, being in this life unique and alone, accepts the responsibility for his acts and suffers the effects of his character.' We must be rid of the habit of thinking in groups, classes, masses. 'It is an error because masses are contrary to nature; they are not born, they do not die, they have no immortality; the poetry of human experience does not apply to them. Birth and death are solitary; thought and growth are solitary; every final reality of a man's life is his alone, incommunicable' (Narwitz, in *The Fountain*).

Then there is the cult of uniformity. So prevalent is this to-day that singleness of mind is menaced by 'talent's sneer at genius, mediocrity's hatred of the spirit of man, a blanket on vision, a yelp at saints.' But the spirit of man is indestructible, and singleness of mind is its instrument. Regiments are a failure, and men grow tired of marching in step and shouting choruses.

Besides these, there is the menace of unrelated knowledge. Never before has man's knowledge so outrun his wisdom—his capacity to relate one knowledge to another knowledge, his capacity to synthesise (Heron, in *The River Line*). Knowledge in one kind has been separated from knowledge in another to such a degree that man feels himself to be an operator in a demoniacal telephone-exchange, where voices rain demands upon him in variously incomprehensible tongues and he can establish no connexion between them ('On Unrelated Knowledge,' in *Reflections in a Mirror*).

III

In this grim struggle for the spirit of man is there hope of success against such formidable foes? Charles Morgan is confident—but only on conditions. There is much that we need in the way of equipment. We need, first of all, to be more true to ourselves. Severidge in *The Judge's Story* maintains that one of the problems of the modern world is to remain civilized and free—to avoid becoming an enslaved specialist. Vivien replies 'that being civilized and free depends on having something inside yourself to be true to—and on knowing what that something is.' The Judge describes that something as that without which one is not; deeper than thought, deeper than feeling, 'the very spring of instinct and intuition, the original, the unsilenceable whisper of the soul.' Vivien questions whether she can be of any good to society unless she is of some real good in herself. The Judge agrees and urges that in practice no one does his life's work unless he first becomes the man who is fit to do it. Outside interests, Vivien says, only make us richer if we are already rich, whereas if we but cultivate them as outside interests they only scatter us, making us poorer because we are already poor. There are people (like Severidge) who have no truth within to which to be true. They are without any knowledge of themselves except as effects—gramophones not musicians.

In the second place, we need a fresh understanding of certain things—the relationship between freedom and order, man's greatness and littleness, life's origin and end, the friction between the constants and the variables, the balance between tension and peace, between the activities and the acceptances. The relationship between freedom and order, which the author thinks may well prove to be a heading to the chapter of our times in the history of the world, is the theme that runs through *The Voyage*, of all his books in many ways the most hauntingly beautiful. 'That's the meaning of a voyage—not to be earth-bound, not to be stage-bound or money-bound, not to be *bound* to anything,' says Thérèse. Barbet, perhaps the most lovable of all Charles Morgan's characters, is the very incarnation of this freedom. He likes, he says, to be able to leave things behind, not to be entangled. It is possible, he claims, to be tied by force by other people, to be in prison even, and still to be free. 'The terrible thing is to let chains grow in one's own mind—not to be able to walk out of a room though all the doors are open.' Such things as hatred and fear are chains. And Thérèse says to him: 'They don't suck your blood—the world, I mean. That's why you are different from every one else. Others are tied to something that sucks their blood—fear, money, pride—something. You are not tied to any of those things.'

In *The River Line* the author makes Heron plead, as a matter of desperate need if the world is to avoid the disintegration of the human person, for a period in which man might regain his lost sense of origin, of rhythm, and continuity, 'and in which he begins again to feel the sap rise.'

What gives to an age its distinguishing character is the relationship, the friction, between the constants and the variables (see 'In Search of Values' in *Reflections in a Mirror*). Mankind today, he fears, may be in danger of transferring its allegiance from the constants to the variables, one symptom of which may be the fact that our lives are more and more conditioned by inanimate things like machines and less and less by our contacts with earth and sea and sky, sunrise and sunset. And the variables have not the same power to purge us of the trifling and the petty and to help us to harmonize ourselves as the constants have.

In an active world it is very hard to learn the subjective virtue of receiving. Our civilization is starved of it in almost every aspect of its life, and we shall have to learn it. We know how to demand, acquire, capture, not how to receive. We have come to regard stillness and submission as if they were slavishness and waste of time. The activists and collectivists have brought the world to such a condition that scarcely except in prison is it possible to practise this art. A character in *Sparkenbroke* maintains that only a god knows how to accept, and Piers himself tells his wife that the new life which he has imagined is 'a silence, unbroken even by speculation, an absolute power to hear and accept.' The power to listen, he maintains, is the supreme power.

The writer returns to the theme in *The River Line*. Sturgess feels that his life's struggle is for some kind of reasoned balance between the activities and the acceptances of life. There is a part of him, the crusading part, that will never be content without results, and another part, a quietist part, that values a thing for what it is in itself. The trouble is that the crusading part regards the quietism as selfishness or indifferentism or spiritual pride, and the quietism regards the crusading as a naïve attempt to change a world that can't be changed by any activist effort of ours. Heron, Sturgess thinks, had learnt how to reconcile them, so that when he felt sometimes that civilization had gone mad 'like a railroad system without signals that was piling up on its own debris,' he found Heron 'as comforting as a tree, single and firm, drawing up sap from the earth.'

Next the writer pleads for a fresh cultivation of certain things. And, first of all, of leisure. For

only a leisured civilization can accept and endure the responsibilities of freedom. 'Shall we accept freedom, or are we so tame and greedy that we wish for nothing more than a new lump of sugar thrust at us through the bars ?,' he bitingly asks.

Then, again, we need to cultivate the faculty of wonder. The author has a passage of great beauty in regard to this in *The Fountain* (the book which introduced the present writer to the rich philosophy of Charles Morgan and made him at once his admirer and devoted student). 'Knowledge is static, a stone in the stream, but wonder is the stream itself—in common men a trickle clouded by doubt, in poets and saints a sparkling rivulet, in God a mighty river, bearing the whole commerce of the divine mind.'

But, most of all, we need to cultivate the 'stillness at the centre.' 'As within words thought lies speechless, so within thought itself is a profounder action which thought cannot translate, and within this action a stillness where there is neither a doing nor saying nor thinking, for all is done and thought' (*Sparkenbroke*). We must, like Lewis Alison (in *The Fountain*) seek the discipline of stillness, and so possess a retiring place 'where the fret of common existence and the hot breezes of desire and fear and ambition are powerless to disturb.' This contemplative stillness, Lewis claims, is a state of invulnerability, and Narwitz describes it as the core of sanity in the heart of madness.

The sum of the matter is, then, that if we are to cultivate the single mind, and thus keep our souls in a world that is rapidly becoming soulless, we must relearn the whole art of living. It is the art of being detached. Nothing is to be clung to for its own sake, says Sparkenbroke. Nothing attains its final value until it is abandoned. Not to possess the art of being detached may end in slavery to art. Sparkenbroke himself is forced to confess that with him 'as with poor Midas, everything I touch turns into a story until it chokes me.'

It is also the art of travelling light. Like Heron (in *The River Line*) of whom Marie says that 'he hoarded nothing—not life itself. He wouldn't have regarded even death as a loss,' she believes, because he didn't think of life, as most of us do, as a diminishing personal credit at the bank.

Last of all, it is the art of turning the past into a future in which the past undergoes a re-birth. This is the theme of *The Empty Room*—that life should go on, not by repudiating the past but by accepting it and by weaving it into a future where the past undergoes a re-birth. And this can only be accomplished by the principle of love, 'the power to love *through* criticism, to recognize vileness but not to be dried up by it . . . the peace of God in me' It is this principle of love which is paradoxically both the cause and the effect of the imagination which consists in seeing things as they are, their essences, not as they appear to be. It is 'the supreme realism of the spirit.'

IV

Some, no doubt, will think that Charles Morgan loads the scales too heavily on the contemplative side. Others will not care for the strong pantheistic element in his works, with God immanent in man and Nature and requiring no particular revelation beyond the individual apprehension in the moment of heightened insight. His 'excluding moment,' when the person may be integrated on too low a plane, as, for example, in an adulterous liaison, has been criticized as only going to prove how all exclusiveness which is not inclusive of God leads to disintegration, disillusionment, and despair. His values have been found by some to be uncertain —as to what are good in themselves. He has been accused of teaching that intensity has an intrinsic value irrespective of the nature of the experience it invokes. Perhaps there is a fatal division between art and life in such books as *Sparkenbroke*, and one is forced to ask whether art and morals can be so dissociated as they are in the character of Thérèse in *The Voyage*. And not even the artistic delicacy of Charles Morgan's treatment, different though the effect upon us is from the nausea produced by the crude vulgarity of Boswell's *London Journal*, can save sexual promiscuity from being beastly. Many will think that his singleness of mind falls short of the pure in heart of the New Testament, as his love falls short of its 'agape.' And while his religion is considerably more than a sanctified psychology, it is less than the full Christian diet. One thing—or so it appears to the present writer—is not in doubt: he is a profound thinker with a message as challenging as it is timely.

'Words are keys; in themselves nothing, until they lock or unlock. Words are a bundle of dry sticks, but who knows which will blossom in his hand and become a wand ?' says a character in *A Breeze of Morning*. This study would end with gratuitous abruptness if the writer were not to say with what almost breathless admiration he has found them blossoming in the author's hand on page after page of his books. A passage must suffice to illustrate: 'The sun, declining amid patches of cumulous towards the high wood, where Sturgess had spent that afternoon, thrust a long dagger of gold down the valley's eastward slope and wiped his blade along its ridges. Over the opposite hill above Tarryford the web of twilight, woven first on the river's bank, was drawn slowly upward.'

In the Study

Virginibus Puerisque

Inexpressibly Breakly

By the Reverend Edgar Jones, M.A., B.D., Ph.D., Swansea

'That I should preach among the Gentiles the unsearchable riches of Christ.'—Eph 3[8].

'And to know the love of Christ, which passeth knowledge.'—Eph 3[19].

In the year 1845 on 7th February a visitor to the British Museum broke the famous Portland Vase. His name was thought to be Smithers, and so we had the word—'smithereens.' However, recent research has shown that it was another person, Mr. William Lloyd, who broke the vase, and he was fined £3, the cost of the glass case under which the vase stood. This information I found in an advertisement inserted in the newspapers by a firm of bankers. They tell also of an Englishman expecting a present—a decanter and glasses—from Vienna. When the parcel arrived, a slight shake told him that some of the contents were broken. Indeed, all was smashed—to smithereens! The man lifted the parcel to put in the dustbin, but noticed a label attached to an inner wrapping. It was the Viennese shop's warning to all English-speaking handlers of the parcel. It read simply—INEXPRESSIBLY BREAKLY! The merchant just could not say how fragile the glass was—but all too late.

We are in this position, too, when we think of what Christ means to us. You remember that Paul wrote to a church congregation of the 'unsearchable riches of Christ.' The actual word he used, which has been translated 'unsearchable,' means 'that which cannot be tracked out.' He is thinking of a great inheritance or estate that if you start walking round it you can never reach the end! It is INEXPRESSIBLY RICHLY! In the same letter he mentions what the love of Christ means to him and says—'to know the love of Christ, which passeth knowledge.' You see that Paul is in the same fix as the Viennese merchant. He cannot express all the love of Christ means. He really says—to know what is beyond knowledge! For Paul, and all Christians since his day, the riches and the love of Christ are INEXPRESSIBLY GREATLY!

May you find as you grow up that you, too, cannot express all that Christ will come to mean to you.

Was there ever kindest shepherd
  Half so gentle, half so sweet,
As the Saviour who would have us
  Come and gather round His feet?

It is God: His love looks mighty,
  But is mightier than it seems:
'Tis our Father: and His fondness
  Goes far out beyond our dreams.

There's a wideness in God's mercy,
  Like the wideness of the sea;
There's a kindness in His justice,
  Which is more than liberty.

For the love of God is broader
  Than the measures of man's mind;
And the heart of the Eternal
  Is most wonderfully kind.

I—Spy

By H. F. Mathews, M.A., B.D., Ph.D., Alsager, Cheshire

'Having eyes, see ye not? and having ears, hear ye not?'—Mk 8[18].

A number of you sport 'I—spy' badges in your buttonholes. You save your pocket money to buy the 'I—spy' booklets, and keep your eyes open to spot the first example of each flower or animal or castle or market cross you find in your travels. I know one family who have a competition every time they go out in the car to see who can score most points for being observant.

First class! Baden-Powell used to recall that the Scout motto 'Be Prepared' was suggested to him because once, when he was staying at a country house and walking in the grounds, a boy slipped out from behind a tree and said 'Hands up!' B-P had been walking along with his eyes on the ground and had failed to see him.

Yet how few people really use their eyes and ears properly. Recently I listened to a great lecture by Professor Kenneth W. Clark of Duke University, who has been working for a year in Manchester. He was one of a group of world-famous scholars who conducted a wonderful expedition to St. Catherine's Monastery in Sinai, where Tischendorf discovered a century ago the manuscript which started a new era in Biblical study. There, nearly three hundred miles across the desert, in the mountains in which Moses gave Israel God's Law, a handful of monks guard thousands of the oldest and most precious ancient books in existence. The scholars went out with wonderful apparatus to photograph on micro-film as many as they could, so that the precious books

may be consulted by scholars all over the world who may never be able to go to the monastery.

It was a thrilling story as the Professor told it. But one thing stuck in my mind especially. The few monks who live in that deserted place seldom talk to each other, because they are anchorites—they live in separate cells; and they *never* read! They live surrounded by the most wonderful collection of ancient books in the world, yet they never read them. Indeed, some of them have been there so long that they have lost the ability to read, and even a young monk has difficulty in reading his few letters from home.

As I came away from the lecture I thought how foolish it was that these monks thought they could serve God when they were neglecting one of His greatest gifts to men. How blind they were!

You will presently come across people who say that they can see no reason for believing in God. Quite often they are folk who will not see or listen to the evidence. But to those who have eyes and use them, or minds and use them, the whole experience of life encourages them to put their trust in God who is beyond us.

The million miracles which physics and biology proclaim bring Him near to some. To others, the wonder of the plan of human history only makes sense when they realize that God is behind it all. Yet others think of the courage of heroes and the devotion of saints, and know that these qualities come from God. And all of us may turn the incomparable pages of the Gospels and see how God in Jesus walked the earth and made men glad. When I think of all these things, I want to echo Elisha's prayer to God for his servant: 'Lord, I pray thee, open his eyes, that he may see.'

The Christian Year

EIGHTH SUNDAY AFTER TRINITY

The Transfiguration

BY THE REVEREND STUART W. McWILLIAM, M.A., S.T.M., ABERDEEN

Mt 17^{1-8}.

As I was looking through my diary it struck me as in a strange way significant that the August Bank Holiday and the Feast of the Transfiguration should occur so close to one another. I thought of the crowds of people, the excursions, trips, and special outings, all the fun of the fair that particularly in England is associated with the Bank Holiday, and then I thought of Jesus with His friends on the Mount of Transfiguration, and while these things might at first seem to be worlds apart, I suddenly realized that the one was a kind of spiritual counterpart of the other. 'Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.' Our Lord was doing what so many people are doing at this time of the year, He was taking a holiday. And this brings me to my first point.

1. *The Need for Withdrawal.* The story of the Transfiguration emphasizes the need to get away from things, the place which holidays rightly occupy in the scheme of life. Of course our ideas about holidays may be very different. But the need, however men seek to meet it, is a common one. Both mentally and physically it is necessary for us to withdraw that we may renew our strength and, even more important, that we may be able to stand back from our work and see it in its proper proportions. But the need for withdrawal is spiritual as well as mental and physical, and that's why holidays are not really complete unless they are also in a sense true to their older meaning of holy days, and the August Bank Holiday ought to have in it something of the Feast of the Transfiguration. And that is why Sunday and Church are for the Christian not luxuries or appendages to life, but necessities for living.

There are so many people to-day like a certain small boy I know who when asked what he wanted for his birthday said that he didn't want to bother any one and if they just gave him one of those books with the bits of paper that you took to the bank and they gave you money, that would do very well. Grown-ups know, of course, that there must be something put into the bank before you can draw anything out. But grown-ups, so wise about things like cheque books, seem sometimes to forget that you can't go on drawing on your own spiritual resources without becoming bankrupt, that these resources must be replenished, that you must receive before you can give. They forget in their zeal to set the world right that it is God's world and that in order to set it right you have to seek to know His mind and purpose and you have to seek His strength if you are to do His work. Pascal once wrote: 'All the evils of life have fallen upon us because men will not sit alone quietly in a room.' We must give God a chance to make known His will for us. We must provide the opportunities for God's truth to reach us and God's power to inspire us. And we do this by our participation in public worship and by the discipline of our private prayers. Professor Gossip in one of his books tells how the first Lord Northcliffe was threatened with complete blindness and yet after a long and thorough examination the specialists came to the conclusion that in themselves the eyes were not only sound but abnormally quick and keen, but they were the eyes of a hunter, or a gamekeeper, or a shepherd, designed for use in a far stretching country of

distant horizons, and, compelled to change their natural focus and concentrate day after day on reams of newspaper print, the optic nerves at last rebelled. They were cured when to his city life Northcliffe added a country life, retired regularly to a place with long views stretching into the far horizons, all of which rested eyes made for them. And, says Gossip, 'We, too, were fashioned for life on a great scale and in a land of far distances, for the unseen and eternal.' But so often we shut ourselves into a world that is narrower and smaller than any we were ever meant to occupy and we become blind, blind to true realities. We must get away from it in order that we may see again. So Jesus took these friends of His up into a high mountain, withdrew from the normal activities in which they had been engaged, but withdrew into a communion with God, and there on the mountain top they saw the miracle of the Transfiguration.

2. *The Temptation to remain Withdrawn.* But, secondly, I should like you to notice Peter's reaction. It was rather like that of a man who had had a wonderful holiday and didn't want it to come to an end. 'Lord,' he said, 'it is good for us to be here; let us build three tabernacles.' He wanted this wonderful experience to go on and on. And, of course, it couldn't. There was a world waiting for healing, a world symbolized in a sense by the epileptic boy and his distressed father with whom they had to deal as soon as they came down from the mountain. And so the story of the Transfiguration illustrates not only the need for withdrawal but the temptation to remain withdrawn, detached, aloof—the temptation that many a man has felt when oppressed by the sense of his own inadequacy and the vast confused and seemingly endless problems which confront his world. Stanley Jones in one of his books tells how an epidemic swept one of his districts in India and people were collapsing on the roads and nobody would lend a hand to help them. He ran with relief to two saints brooding in meditation by the wayside and cried, 'Come! Come quickly! People are dying for lack of a little help!' But the Brahmins replied in tones of hurt and offended dignity, 'We are holy men. We do not help any one.' And they didn't mean to be funny. The temptation to remain withdrawn has manifested itself over and over again in the history of the Church. You see it in certain orders of the Mediæval Church. You see it in the quietist attitude adopted by so many members of the Lutheran Church in Germany when Hitler came into power. Thanks be to God there were many others, men like Niemöller and the leaders of the Confessional Church, who were prepared to risk their all in defiance of Hitler. You see it still to-day in a certain brand of theologian who has retired to philosophical heights where few can follow and tells us that the world is damned and there is nothing we can do about it, that, in fact, we should not try to do anything about it. But James, while he commanded men to keep themselves unspotted from the world, allied that command to another—that they should visit the fatherless and the widows in their affliction; and as Christians we should recognize on the one hand the need for withdrawal, and, on the other, and this brings me to my third point.

3. *The Need to Interfere.* We see this illustrated in our Lord's healing of the epileptic boy after He came down from the Mount of Transfiguration. Our Lord was concerned about everything that touched the welfare of His children and we must be equally concerned. Stevenson one day saw a man beating a dog. He intervened and the man told him 'It's my dog and it's none of your business.' Whereupon Stevenson replied, 'You are wrong. It is God's dog and He has sent me to interfere.' And he was right. And if this be true for dogs how much more must it apply to human beings, to men and women made in the image of God, men and women for whom Christ died. Ralph Waldo Emerson, when a young minister, attended an important Bible Society's Convention in a Southern State, and by chance the meetings were held in a room whose windows opened on to a slave market where negroes were being auctioned off. Emerson writes: 'One ear, therefore, heard the glad tidings of great joy, whilst the other was regaled with "Going, gentlemen, going." And almost without changing our position we might aid in sending the Scriptures to Africa or bid for four children without the mother who had been kidnapped therefrom.' No Christian can be content to accept such intolerable contradictions. And that contradictions of this kind still exist to challenge us no intelligent being would dare to deny. We must interfere in the name of God—surely for this purpose were we set in the world.

NINTH SUNDAY AFTER TRINITY

The Eternal Christ

BY THE REVEREND DOUGLAS STEWART, M.A., PINNER

'For they drank of that spiritual Rock that followed them: and that Rock was Christ.'—1 Co 10^4.

1. Olive Schreiner in *The Story of an African Farm* puts into the mouth of one of her characters—a child—the statement 'I love Jesus, but I hate God.' However absurd that may sound against the Biblical background in which Jesus is never seen except as the revelation of God, we all know that it represents an attitude of mind widespread at the time when the *African Farm* was written

and persisting still in one form or another in the minds of many people. The commonest, and perhaps most defensible, form of it, is that which would drive a wedge between the Old Testament and the New. This fashion of thought claims that the New Testament does contain a revelation which is of significance for mankind in every age, but it sees in the Old Testament nothing but the legends, the folklore, and the hygienic practices of a more or less primitive group of Semitic tribes. As such, the Old Testament has no spiritual value and is morally dangerous.

It has been seriously urged that children should be forbidden to read the Old Testament, and to Olive Schreiner's precocious theologian we might add that other who explained to his junior sister, 'God wasn't a Christian in the Old Testament.'

Like all heresies this one has thriven on the over-emphasis of a truth. The truth is that there is a unique revelation of God in Christ which transcends every other revelation both actual and possible. 'In Him the fullness of God dwelt bodily.' No revelation compares with this one, and it may seem a small step to take to go further and say 'There is no other revelation than this one.' A small step but a fatal one. And even if the provocation be a preceding over-emphasis of the Old Testament this casting away of God's historical unveiling leads to an impossible position.

It means, for example, a pre-Christian world without any kind of Divine manifestation. If there is no revelation except in Christ then the vast majority of the human race have lived and died in ultimate despair. But, more importantly, the revelation of Christ, unrelated to all that preceded it, is itself devoid of meaning. It cannot have the significance claimed for it. It is involved in self-contradiction.

Consider. If the revelation in Christ means anything, it means that God yearns to win the love of men. If that revelation be the only revelation, it means that the yearning God did nothing about men until millions of them had perished in despair. If that be so, then God does not yearn over men. Therefore we are mistaken in thinking that the life of Jesus of Nazareth has any transcendent significance.

You cannot deny God and affirm Christ. You cannot reject the Old Testament and accept the New. This is a case where we affirm both or neither.

2. How much more illuminating is St. Paul's approach to this problem. Believing in the unique revelation of God in Christ, and rejecting the law in the name of the gospel, he yet never dreams that the Old Testament is anything less than the Divine Word preparing the way for Christ. And, therefore, quite logically, he uses the light of Christ to read the Old Testament. The supreme revelation is that point at which we can at last understand the lesser and preparatory revelations. The Christians can understand the Old Testament as the Jews cannot because they accept its ultimate meaning, which is Christ.

In 1 Co 10 St. Paul deals with the escape of Israel from Egypt. That had long been acknowledged by Psalmist and Prophet as an act of revelation. 'God led the children of Israel up out of Egypt.' It was a point of human insight into the Divine purpose. But now Paul reviews it with Christian eyes. The children of Israel passed through the cloud and through the sea. 'They were baptized,' says Paul. They ate manna and drank water from the smitten rock. 'They experienced communion,' says Paul. 'That Rock was Christ.' In that far-off distant day, in the experience of his people in the dim beginnings of their history, St. Paul sees the dawning of Christ. And St. John in the same period sees the shadow of the Passion—'as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.'

Can this be justified? Can we thus read the future into the past? Can the Old Testament be compelled to bear the weight of the New? Carry this to the extreme permitted in mediæval exegesis and the Old Testament disappears as a historical document altogether, and becomes a theological allegory. Were Paul and John to blame for starting that?

We can only answer these questions by grasping the principle upon which the apostolic writers were proceeding. For them there was one God whose will was unfolding in the experience of Israel and who gave His final revelation in Christ. St. Paul is not using the history of Israel as an allegory, but is insisting on the essential 'Christianity' of God in the Old Testament. God is unchanging, and the God we know in Christ was the God who fed His people in the wilderness. Christ is not only the temporal, or temporary, Son of God. He is the Eternal Son suffering for the sins of the people in the wilderness as surely as He suffered upon the Cross. To allegorize is to dissolve one historical experience into another, and so to destroy it. To theologize is to insist on the unity of God throughout the diversity of revelation. Man has never been without hope because God, the God whom we know in Christ, has always been drawing nigh unto him, even when he knew it not. 'They drank of that spiritual Rock that followed them, and that Rock was Christ.' This is the justification of the words of Hugo de Sancto Victore: 'The time-span of the length of the Church goes from the beginning of the world to its end, since the Church originated in her faithful from the start and shall endure unto the end. For we basically

hold that from the beginning of the world to the end of time, no period exists in which there cannot be found those who trust Christ.'

3. If Christ must be read backwards into history it is also true, and St. Paul is well aware of this, that the Old Testament, because it is revelation, must be read forwards into experience. The Old Testament is a Word of God and therefore contemporary. It is the spiritual history of Everyman. Its very truth to the historic experience of Israel gives it power to speak truth to each one of us as we recapitulate in our personal lives the ages of creation and of history.

Recapitulation in physical terms is a sheer matter of scientific fact. Before my birth, in my body I recapitulated the whole immense journey of animate nature from the amœba to the manchild. I am, in my physical being, the heir to all the ages and the summit of creation.

Recapitulation in spiritual terms is less concrete but as surely real. In each man's life there is reenacted the spiritual pilgrimage of humanity. There is Egypt and the taskmaster; there is the burden of monotonous labour and the pain of disease; there is the hour of deliverance and the moment in which we feel the mighty hand of God upon us; there is the desert; the long wandering, 'a striving and a striving and an ending in nothing,' to quote Olive Schreiner again; there is the bite of the serpent and the pang of remorse; there is Pisgah—the moment of illumination and of vision; there is the Promised Land towards which all our lives we journey. As St. Paul says, 'All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.'

You cannot throw away the Old Testament without also throwing away yourself—your own memories, your own experience, your own existence. In all that Christ was with you. You were never alone. Always He was preparing His way in your life. In our deepest sin, and in our worst enslavement, when we murmured, and when we comfortably forgot His presence, Christ was with us.

The history of Israel is without meaning apart from Christ. We see Him in the Old Testament preparing His way. Preparing for His birth in which lies the hope of Israel. So it is with our lives. Apart from Christ they have no meaning. It is as He is brought to birth in us that the meaning of our creation is fulfilled.

The enslavement and the deliverance of man—what do they mean? The wanderings and the dreaming of man—what do they mean? The vision of man upon the mountain-top and his death upon that same mountain—what do they mean? In themselves, nothing. In Christ, everything. Apart from Christian baptism ('in the cloud and in the sea') freedom leads nowhere. Apart from Christian communion ('that spiritual Rock') human love means nothing.

They 'were all baptized unto Moses in the cloud and in the sea. And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.'

TENTH SUNDAY AFTER TRINITY

Sympathy

BY THE REVEREND R. LEONARD SMALL, M.A., CRAMOND

'He had compassion on him.'—Lk 10^{33}.

There are few of us who are not called upon from time to time to give expression to sympathy, and who more often than those who, as ministers, pastors, Christian workers, must constantly visit the sick, sustain the afflicted, comfort the bereaved, and companion with those going forth on the last dark journey? It is good for us who must so continually practise the virtue of sympathy now and then to stop and examine that virtue, lest what we offer in response to such a common demand become by incessant repetition something less than and different from Christian, that is, Christ-like, sympathy. Here in this immortal story of the Good Samaritan, its every word and phrase completely familiar, Christ has left us a most searching and instructive instance of sympathy in action.

Sympathy, as we see it expressed in this story, appears to move forward by three stages, and clearly begins with setting oneself alongside the person who is in need of sympathy. The priest saw the wounded man, was aware, in a detached sort of way, of his desperate need, but kept himself carefully insulated against the claims of that need. The Levite went one better, for he 'came and looked on him.' He actually got near enough to inquire into the situation. But he, too, in the end, kept his distance, refrained from becoming personally involved. The first and immediate expression of the Samaritan's compassion—and 'compassion' is only the direct Latin equivalent of the Greek 'sympathy'—was that 'he went to him,' set himself alongside the wounded man in his need. There can be no real Christ-like sympathy that does not begin there, with the deliberate coming out of and down from one's own position of immunity, security, health, happiness, and peace, and setting oneself unreservedly, holding nothing in and keeping nothing back, alongside the person whose need cries out for our sympathy. In a great passage in Ezekiel the prophet tells how, before he began to

deliver his warning message to the exiles by the Chebar in Babylon he put himself alongside them. 'I sat where they sat, and remained there astonished among them seven days.' He knew that he could say nothing from God unless he spoke out of real understanding, and he waited to develop that understanding before he even began to speak. How often what we try to say in sympathy, even when we say it in the name of God, striving at times, in most difficult and harrowing circumstances, to justify the ways of God to men, must sound to us like empty, echoing, pious platitudes! Will it not sound so to the hearers also, if we have made no attempt first of all to 'sit where they sit'? It was said of the Bishop in *Les Miserables* that 'He understood how to sit down and hold his peace for long hours beside the man who had lost the wife of his love, or the mother who had lost her child. As he knew the moment for silence, he knew also the moment for speech.' Real sympathy, as a Christ-like virtue, must always begin here.

Then sympathy must go further, to a deep personal entering-in to the other's need. The Samaritan not only went to the wounded man, he entered into a direct and positive understanding of the man's need, and he proceeded to meet it accordingly. He realized the danger of the loss of blood from so many sore wounds, he sensed the agony of shock from all these hurts, so he rendered an imaginative first-aid, dressing the wounds with wine as a disinfectant and oil for healing. Then 'he set him on his own beast,' hoisted him on to the saddle on which he himself had been riding a moment before. In other words, quite literally, he put the wounded man in his place, but he did it because, first of all, he had put himself in the battered traveller's place, he had entered-in imaginatively into his situation.

As you sit by that bedside, having just handed over your offering of flowers, fruit, books, seek to realize what it is like to lie there, for weeks or months, to lie there, curiously alone, in the inner world, still private from the ward and the hospital, with your pain, your fears, your own deepest thoughts. As you look at the face of one suddenly bereft, a face cold, hard, like stone, shocked for the time being into a merciful inability to feel anything at all, think what it would mean to you if that happened to yourself. And, if you have ever suffered yourself, offer as God's healing balm, costly and precious, committed to your keeping, that deepest sympathy which comes only from a deep experience, seen from the inside and therefore capable of being fully shared.

Nothing is so helpful and suggestive in this connexion as the attitude of Jesus Himself. Look up the uses of this word 'compassion' in the Gospels, and you will find every one is illuminating. He was moved with compassion on the crowd, for He really entered into their weariness, their lostness, like sheep with no shepherd. When a leper came to Him He saw what it was like to be unclean, ostracised, without hope or help in the world. When He was confronted by the madman whose name was Legion He, the most sane, whole, normal person that ever lived, by an act of imaginative love, entered into the heart of that man's lost condition and gave him peace. No sympathy, however sincere, bears His hallmark without such entering-in to the other's needs.

But sympathy cannot stop there, it must go a stage further to the bearing and the sharing of the other's hurt. The priest and the Levite drew in the skirts of their garments, they kept themselves aloof from the contamination of direct contact with grimly realistic need. The Samaritan did the very opposite, for he got down on his hands and knees in the dusty road, he bound up his wounds—and no one who has ever done a dressing even under most suitable conditions will imagine it was anything but a very messy business—he hoisted him on to his own beast. Think, realistically, of how that must have been done, supporting the dead weight of the casualty against himself, heaving him up, and holding him there. By the time they reached the inn the Samaritan's own clothes must have been covered in blood and grime. In other words, he had not stopped short of taking some of the sufferer's hurts on to himself. How gloriously and wonderfully true that was of Jesus! His whole life was a taking of our hurts upon Himself, a bearing and a sharing, and unless and until our Christian sympathy does that we have not caught the infection of a like heart. Until we truly enter in deep enough to share the hurt, our sympathy does not deserve the name, for the root meaning of both 'compassion' and 'sympathy' is to feel or suffer along with some one else. Professor Lamont of New College, Edinburgh, used to advise his students not to pay more than two visits of condolence in any one day. 'For,' he said, 'if you are really entering-in to share the sorrow it will take so much out of you, emotionally and spiritually, that you will not be able to do it a third time.' There is deep truth in that saying. Real sympathy should take it out of us, if we would truly help. Unless, after giving sympathy, we feel compelled to say 'Virtue is gone out of me' we have stopped short of that peculiar virtue which is Christ-like.

Years ago in a Mission Hospital in China a new wing was opened in memory of a medical missionary who had given his life to these people. One of the Chinese Christians, speaking at the unveiling of the memorial plaque, said: 'We loved the doctor because he took our hurt into his own heart.' That is Christian sympathy at its best and finest.

ELEVENTH SUNDAY AFTER TRINITY

Eternal Life

BY THE REVEREND M.B. JOSE, B.A., B.D.,
PRESCOTT, ONTARIO, CANADA

'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.'—Jn 17^3.

What is the most important thing in Life? No doubt many different answers would be given to this question in any group typifying the various attitudes toward life which are to be found among people everywhere. If the lives of people are any indication of their belief in this matter, we are safe in saying that no little confusion centres about this very question. But for the Christian one answer may be given. As it is God's high purpose which gives meaning to our lives, it is this which the Christian must regard as of deepest significance. And what is God's high purpose for human life? It has been phrased in various ways but aside from questions of phraseology we may say simply that it is to bring us to eternal life. Dr. Malinowski, an anthropologist of repute, has expressed the question that is in the minds of many. 'Personally, to me nothing really matters except the answer to the burning question: "Am I going to live on, or shall I vanish like a bubble? What is the aim and issue of this strife and suffering?"' This same question underlies much of the restlessness and searching of our time.

Jesus set forth the fundamental nature of eternal life when He said, 'this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' There are those who question the authenticity of this saying, but most agree that it is in accord with the true spirit of our Lord's teaching. Here are set forth the essential elements which are entailed in the possessing of eternal life. But, again, what does it mean to 'know' God?

John gives the verb 'know' (*ginōskō*) a peculiar force. It means not just to be aware of something, but also to have knowledge of a thing or a person. There is implied here a personal acquaintance with God—the personal experience of His grace and love. One knows God in this sense only when the Holy Spirit has come to dwell within him, when he has been 'born of the Spirit.' The relationship implied is thus neither a casual awareness that there is a God, nor mere intellectual knowledge about Him, but a deep personal relationship, a 'fellowship with the Father.'

It is clear from our text that Jesus Christ is included in the same relationship. For as Father and Son mutually indwell each other, so to have fellowship with the Father is also to have fellowship with the Son and vice versa. But it is the Son who brings us into this fellowship with the Father. And as the Son is to the Father, so are we to be to the Son. 'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one.' There is a solidarity and a oneness which are distinctive qualities of the life eternal. Here, also, may be seen something of the continuity of life here and hereafter.

A careful reading of the prayer of our Lord (Jn 17) reveals that He did not ask that this intimate relationship with God which is the basis of eternal life should wait until after their departure from the world. Rather, He asks that as He sends them out into the world they may be sanctified through the truth. The sanctification of life is to begin here and now and is to result in the entrance upon eternal life. Indeed, if, through indifference or scepticism, one does not begin to live it here and now, it is open to question whether he will be able to do so later. For the life to come is not to be regarded as a completely different life. It is the outcome or consequence of what our life is here. In the words of Horatius Bonar's hymn:

> The life above, when this is past,
> Is the ripe fruit of life below.

It is just here that the oneness of eternal life shows up most clearly. The life to come is not a different story. It is simply the sequel to our life in this world. There is a continuity in life which even death cannot break. When the chrysalis breaks and the butterfly emerges, it looks like a different insect. But we know that it is not. It is the same life under a new form. It is clear, also, that the new form brings with it new possibilities. There is change, but underlying the change there is a continuity which binds it all together and makes it one. So 'when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,' a new life will open up for us which may bring with it new possibilities, but the underlying continuity of life will ensure that it will, in the main, be the consequence of 'life below.'

This is not to say that we can in any manner earn eternal life. But we must prepare for it. We shall prepare by living each day in conscious fellowship with God. This relationship with God will grow stronger and deeper as we develop it through study, thought, and prayer, and through an active witness and service to others. But, above all, as we open our hearts and lives and let the Spirit of God come in and exercise His gracious

rule. This is not a 'natural' immortality. We can lose it or miss it if we are not faithful. If we are going to live this life, we must live it by the grace and help of God. It is this eternal life which Christ offers to you. Do you know Him? Have you entered upon eternal life? Do it. Do it now.

Some Archaeological Sites and the Old Testament

Nuzu

By the Reverend J. N. Schofield, M.A., B.D., Christ's College, Cambridge

In 1925 excavations at a place now known as Yergan Tepa, about twelve miles S.W. of Kirkuk, east of the Tigris, were begun by a joint expedition of the Iraq Museum and the American School in Baghdad under the direction of E. Chiera.[1] Later they continued with help from the Universities of Harvard and Pennsylvania. A shaft sunk through the mound to the old Accadian period, which lasted for about two hundred years from 2360 B.C., provided many tablets showing that the name of the place was then Gasur, and that the population was largely Semitic, conducting extensive and prosperous business activities. There were receipts proving that purchases were made on the instalment plan, pay rolls of workmen, land records, and the oldest map yet found, inscribed on clay.[2]

After 2000 B.C. the name changed to Nuzu (in the earlier reports of the excavations the genitive Nuzi was used, that being the form found on the first documents to be deciphered), the culture became quite different, and the place was a very important centre of the Hurrians.[3] Other sites in Mesopotamia show that before the second millennium B.C. Hurrian names occur only occasionally; afterwards larger groups entered the land, apparently from the north, and under an Indo-European ruling caste formed the powerful Mitanni Empire, which rivalled Egypt and the Hittites for supremacy in the Middle East, and whose official language was Hurrian. Hurrian influence spread widely through the Middle East, stretching from Elam in the east to Asia Minor in the west, and from Armenia in the north to Egypt in the south. There were Hurrian records among the archives at the Hittite capital at Boghaz Keui; Ras Shamra remains and the Tell el Amarna tablets reveal Hurrian influence in Syria; Arad Hepa of Jerusalem, who fought against the Habiru, has a Hurrian name, and Hepa, a Hurrian goddess, may have been worshipped by the Jebusites in old Jerusalem. After the Twelfth Dynasty in Egypt H-r became the name for the district which included Syria and Palestine; it was known as Huru in the Amarna period, a similar name being used on the stele of Mernephtah. The Hurrians of Palestine in the fifteenth century B.C. were relatively new-comers: till then Palestine was overwhelmingly Semitic, although there is evidence from early Bronze Age place names that the land had been occupied by non-Semitic peoples.

It is now generally believed that the people called Horites in the Old Testament were Hurrians and a much more important place is given to their influence.[4] Horites are mentioned in Gn 14^{6} as inhabitants of Mount Seir smitten by Chedorlaomer, and Dt $2^{12.\ 22}$ speak of them as dwelling in Mt. Seir before the Edomites destroyed and succeeded them. The Edomite genealogies in Gn $36^{22ff.}$ and ^{29} (cf. 1 Ch $1^{39.\ 41}$) suggest that Horites were absorbed into the tribe of Edom, and Nu 13^{5} suggests that the same was true of Simeon; a comparison of the Hebrew and Greek texts makes it probable that in some places the word Horite has become changed to Hivite [5] or Hittite [6] by an editor who, knowing the wonderful rock dwellings of Petra and connecting the word Horite with the Hebrew word for a cave or hole, regarded Horites as dwelling only in Edom. The Horite names in Gn 36 are Semitic, but at Nuzu, too, Semitic names appear in families which have mainly Hurrian names; the name Dishon (Gn 36^{25}) has been connected with the name Taisheni, used often in the Nuzu texts, which do not differentiate between a 'd' and 't'; it is also of interest that animal names occur in the Horite genealogies, and that the same animals occur often on the seals found at Nuzu. If Horites were Hurrians and were absorbed into Edom and Israel, it would be the more easy to understand the close contacts which have been noticed between Hurrian culture and customs and those found in the Old Testament. The Old Testament traditions of the names of the long-lived pre-patriarchal figures and of the flood may have come from the Hurrians rather than the Babylonians [7]; and such a custom as leaving part of the field unharvested (Lv 19^{9})

[1] Cf. E. Chiera, *Inheritance Texts* [Paris, 1927, and *Harvard Semitic Series*, v, ix.; *AASOR*, x. [1930].

[2] T. J. Meek, *Harvard Semitic Series*, x.

[3] W. F. Albright, *From Pyramids to Paul* [1935], ed. L. G. Leary, pp. 9–13; Götze, *ZANF*, vii. 244. E. Chiera and E. A. Speiser, *AASOR*, vi. xii.

[4] Cf. Burney, *Judges*, lvii. n. 3; E. Meyer, *Die Israeliten u. ihre Nachbar-Stämme*, 330 ff.

[5] LXX; Jos 9^{7} and Gn 34^{2} (cf. 34^{20}).

[6] *Ungnad Kulturfragen*, i. 7.

[7] E. A. Speiser, *Mesopotamian Origins*, 160 f.

may spring from a Hurrian law which earmarked a moiety—not a ' corner '—of the crop for religious purposes and later for the needy of the community.[1]

It is difficult to understand the relationship between Hurrians and the Hyksos, who for nearly two hundred years in the eighteenth and seventeenth centuries ruled Egypt and much of the Middle East.[2] The Hurrians were an ethnic group, but the name Hyksos is descriptive, meaning rulers of foreign lands or deserts, and may have included Hurrians, especially by 1600 B.C. when it meant ' foreigners.' The Hyksos were Asiatics, entering Egypt in successive waves through Palestine, which they continued to occupy and where they made their final stand when driven from Egypt. Considerable remains of their peculiar type of fortification, their burials, scarabs and pottery have been found in Palestine, and their influence on the country must have been considerable. Most of the names found on the scarabs are Semitic, but some are non-Semitic including Egyptian, an evidence of assimilation, others are Indo-Iranian and non-Hurrian, but there are Hurrian names among the list of captives brought back from Palestine by the Egyptians who drove out the Hyksos. The bird motif characteristic of Hyksos pottery too is Hurrian, being found at Tell Bella, a site about a hundred miles N.W. of Nuzu, which shows Hurrian occupation in several strata from the second millennium B.C. It thus seems probable that the name Hyksos was given to a group of people of mixed ethnic origin, and among them Hurrians formed an important element. From linguistic evidence, the Hurrians were neither Semitic nor Indo-European, for their language is related to Vannic, and so possibly to the Caucasian group which may have preceded Indo-European as a language spoken in Europe. Among the Hyksos the Semitic element predominated, but it is not clear how much of this Semitic element is, like the Egyptian element, the result of assimilation of the culture of conquered peoples.

Another people who appear to have been contemporaneous, and to a large degree, coextensive with Hurrians is the Habiru or Hebrews.[3] Both were known in Babylonia before the days of Hammurabi, being prominent in Asia Minor at Boghaz Keui, in Egypt, and figuring largely in the Tell El Amarna tablets. But the Habiru, like the Hyksos and unlike the Hurrians, were not an ethnic group, and their names show contacts with a variety of languages ; at Nuzu the Habiru names are largely Babylonian and Assyrian but, as at Amarna, there are many non-Semitic names ; one Habiru has a good Hurrian name. Most of the tablets on which Habiru are mentioned at Nuzu are records of self-enslavement, the entering a particular household of their own free will as slaves, and always they appear to be foreigners without a country of their own—strangers and sojourners ; the one thing they all seem to have had in common was that they did not possess full civic rights, but had a particular status in the community which denoted a mode of living. They were employed as slaves and labourers—almost comparable to the ' retainers ' of feudal England—and as mercenary soldiers. It has been suggested that they were recruited from captives taken in war, but there is no evidence that ' Habiru ' and ' captives ' were used as synonyms. When they were not attached to a master or household they formed independent nomadic or semi-nomadic groups, justly earning the appelative ' Raiders.' In this capacity they are known from the Amarna letters. Some of the groups appear to have possessed a group, or even an ethnic, consciousness, and a religious unity which made it possible for the ' Gods of the Habiru ' to be cited in treaties found at Boghaz Keui.[4]

In Gn 14^{13} Abraham is described as ' the Hebrew ' ; it is of interest that the Greek version uses ὁ περάτης, expressing the idea of wandering and passing from place to place, which is in the Hebrew root and was characteristic of the Habiru.[5] The same idea may also be seen in the description of Abraham or Jacob in the liturgy of Dt 26^{5} as ' an Aramaean ready to perish (or fugitive).' It is clear from the Book of Genesis that Abraham and his descendants Isaac and Jacob possessed an ethnic sense of being Aramaeans, returning to their own people to obtain wives. The relationship between these Aramaean Hebrews and Israel is also not clear. Though the Hyksos were driven out of Egypt by the eighteenth Dynasty, we still find Habiru slaves there in the twentieth Dynasty, long after Mernephtah claimed to have defeated and destroyed Israel. The duplicate story of the change of name of Jacob to Israel, at Penuel in Transjordan and at Bethel in Palestine, may mean that in both lands remnants of Israel—whoever Israel were—joined with the wandering patriarchal Hebrews, some of whom remained in Palestine when others migrated to Egypt. It was probably these Habiru who were the bearers of the Hurrian traditions and customs.

Some of the tablets at Nuzu were found on the main mound of the city, but many are the private archives of two related families who lived in adjoining houses for five generations, and constitute the family saga of the founder, Puhiseeni,

[1] *JAOS*, lii. 365 ff.
[2] W. Wolf, *ZDMG*, lxxxiii. 67 ff.
[3] Chiera, *AJSL*, xlix, 115 ff.
[4] Landberger, *Kleinasiatische Forschungen*, 326.
[5] Böhl, *Das Zeitalter Abrahams* ; Alt, *Der Gott der Väter* ; Dhorme, *RB* [1928], 367 ff.

father of Tehip-Tella and Surki-Tella, the owners of the two houses in the early fifteenth century B.C. The tablets were written by Hurrian scribes in Babylonian with occasional Hurrian words. The variations in style and spelling of duplicate tablets suggest that they were written from memory, and one hollow tablet contained forty-nine little pebbles [1]—the stones of the sheep—by which the shepherd kept count of the sheep entrusted to him. The office of scribe must have been hereditary, for all the sons and brothers of Tehip-Tella's scribe were scribes, and there was a city of scribes comparable to Kirjath Sepher of Palestine; some of the scribes were slaves.

For Old Testament work the main value of the tablets is the wealth of information about social conditions and customs, throwing light on the background of the Bible. By comparison we can understand some of the ways in which communal life in Israel broke down in the eighth century B.C., when wealth and power were concentrated in the hands of a few, giving rise to the injustice and immorality condemned by the prophets. In Nuzu there were laws to prevent the sale of inherited lands and the enslavement of the native people, but the house of Tehip-Tella grew rich by legal fraud and the circumvention of laws that had been made to protect the poor. The rich seldom lost a legal case until their power and wealth began to diminish, and though the judges tried to be fair, the wealthy had their own way of conducting cases and always made their action appear legal; perhaps as in this country the verdict often depended mainly on briefing a clever lawyer. The rich through their scribes kept careful records of all transactions and of oaths sworn in the court of justice, which was in the main gate of the city, these records being preserved on tablets in jars or reed baskets. If the rich man's case was sound the records were produced, if not they were not, and the action was so arranged that the onus of proof lay on his opponent, who had no documents and who, if two witnesses were not available, had to prove his case by ordeal 'in the place of the gods'; usually he 'feared the place of the gods,' and preferred to abandon the suit. In the Old Testament too justice was dispensed in the city gate, and trial by ordeal is part of the legal procedure in Ex $22^{8f.}$ where 'judges' should be 'God' as in 21^{6}; and a wife, though innocent, could be made to face the ordeal if the spirit of jealousy had entered her husband (Nu $5^{11ff.}$). Over a matter of a burglary the parties had to go to the 'river ordeal'—a form of ordeal known from the Hammurabi code—and whoever withheld himself from the ordeal was punished by death.

Many of the tablets refer to legal actions against a mayor who was accused of various acts of fraud, immorality, taking bribes to pervert justice, seizing men and women and holding them to ransom; it is evidence of the power of the law courts that although another mayor was also implicated such legal actions could be brought.[2]

There was a clear distinction between free men and slaves, slaves being mainly foreigners like Habiru. But there were degrees of slavery, and one slave was a prosperous business woman whose children were born free. Conditions of slavery and service in the Palace were set out on a tablet which had, like the Deuteronomic law, to be read to the staff every three or four years lest it should be forgotten. Slaves were, however, not protected by law, and could be killed by a master; a case is recorded of three shepherds who were killed, and a humane master—a judge—boasted that he had slain only one of his shepherds. Ex 21^{21} is not much more humane. Legally no native-born Nuzu citizen could become a slave either voluntarily or by compulsion, but a man could sell his labour or that of his sons for a limited period of up to fifty years, or for life without a time limit, in order to pay his debts or to obtain food and security (cf. Neh $5^{5f.}$). He could also sell his services or those of his sons or his animals for a temporary loan of money or grain, or in order to obtain a wife if he could not pay the marriage dowry price, just as Jacob served fourteen years for Leah and Rachel. In Nuzu, unlike the Old Testament, daughters could not be sold in this way into slavery, but again the law was circumvented and a daughter could be 'adopted' by a creditor, in return for the dowry price of about forty shekels of silver, either as a daughter, a future daughter-in-law, or to be married to a slave. The contract often made it quite clear that slavery was the result; it could be stated that the children of the marriage would be slaves, or if the slave husband died she could be given as wife to another slave—one contract stipulated the possibility of eleven such marriages. The adoption contract could even allow the right to hire the girl out as a prostitute. In Ex 21 women are treated differently from men in the matter of slavery, unlike Dt 15.

The law preventing the sale of inherited land was circumvented in a subtler way than that used by Jezebel against Naboth. The wealthy man or woman could be adopted as heir, give a 'filial gift' and become the possessor of the lands—sometimes even the filial gift was omitted. Many of the tablets are concerned with records of this form of adoption. But proper adoption also played a large part in Nuzu. From many Old Testament stories and from such an institution as levirate marriage (Dt $25^{5ff.}$; cf. Gn 38), it is clear that importance

[1] *BASOR*, xxx. [1928], 1–6.

[2] *AASOR*, xvi.

was attached to an heir. In Nuzu an heir could be adopted, the contract including provision for filial respect, care, and security in old age, inheritance of property, and the religious rites connected with burial and mourning ; in return the heir obtained a home and security. Single men and women as well as married couples made adoption contracts, but the law required that an adopted son should give way to a real son if one were born (Gn $15^{2ff.}$). One tablet [1] makes it clear that if there is no son the adopted son shall take the household gods and so become the legitimate heir. Rachel's theft of the teraphim (Gn 31) is thus seen in a new light as making Jacob the heir of Laban and proving her to be a worthy wife of the ' Supplanter '. It is further of interest that, as in many Nuzu contracts, Laban binds Jacob not to afflict his daughter nor to take other wives. Marriage contracts often include a clause that the wife, if childless, should supply her husband with a handmaid to bear children, as in Gn 16^{11} and 30 $^{1ff.}$, and the offspring of the handmaid could not be driven out if the wife bore children—such a law might explain Abraham's reaction to the driving out of Hagar and Ishmael (Gn 21^{11}).

The status of women was similar to that of men ; a woman could own lands and slaves, and come to court for protection, even to prevent a master making her marry some one she did not like, and, as at Mari mention is made of a woman general, so at Nuzu we hear of a female governor of a province.

[1] S. Smith, *Revue d'Assyriologie*, xxiii. 127, note.

But the power in a family appears to have been in the hands of the first-born son who, as in the Old Testament, receives a double portion, but such power successively passed to each of his brothers (cf. King Alfred's Will) before it reverted to the first-born son again. There seems to be some evidence in Chronicles of a distinction between a ' brother ' and a ' first-born.' Marriage contracts differed considerably. In some there was a proviso that no second wife or concubine could be taken ; in some no marriage price had to be paid, and in others it could be paid by instalment. Usually the bride was consulted, and it is of interest that only one case of divorce has been found among all the tablets. There was, however, a well attested custom, found also elsewhere, that if a widow remarried and left her home her sons stripped her and drove her naked from the house. In the Old Testament such a custom applied only to an unfaithful wife.

Some tablets refer to gifts of oil that must be made to gods and goddesses, and there are hundreds of seal impressions to be interpreted,[2] from which much of the religious ritual may be able to be reconstructed ; but sufficient has been given to us to show that the background of the patriarchal stories is historically accurate, while suggesting that customs were modified, and that later editors of the Old Testament stories, out of touch with earlier laws and customs, missed the point of some traditions.

[2] *AASOR*, xxiv. ; cf. *BASOR*, 41.

Contributions and Comments

Colossians i. 15

Dr. H. G. Meecham (The Expository Times, lxvi. [January 1955], 124 f.), commenting upon my Note on the above verse, questions my translation of 2 Kingdoms 19^{43}, *πρωτότοκος ἐγὼ ἢ σύ*, which I rendered : ' I was born before you.' Dr. Meecham says that the natural rendering is ' I am the first-born rather than you.' It is surprising that he should describe such a rendering as natural.

(1) In order to justify it he is obliged to import into the text the word *μᾶλλον* (' more,' ' rather '). He cites in support of this Gn 49^{12}, Mk 9^{43}, Lk 15^{7}. It is true that this word has to be supplied in Gn 49^{12} and Mk 9^{43}, where a *positive* adjective is followed by *ἤ* (' than '), and in Lk 15^{7} where it is necessary to the sense. But it is unnecessary to supply it in 2 Kingdoms 19^{43} which makes sense without it. Moreover, I doubt whether *μᾶλλον* could be added to the *superlative πρῶτος*, included in *πρωτότοκος*. A person cannot be ' more first ' than another.

(2) ' I am the first-born rather than you ' is a very strange circumlocution. Would any eldest brother use it ? Would he not say simply either ' I am the first-born ' or ' I am older than you ' or ' I was born before you.' Dr. Meecham's rendering is unnatural and improbable in English. In Greek it is, I think, impossible. It is to be noted that a number of Latin versions at 2 Kingdoms 19^{43} have ' *primogenitus ego sum quam tu*,' but none has ' *magis quam tu*,' which Dr. Meecham's rendering would require. Such a construction after ' first ' would presumably be as impossible in Latin as in Greek.

(3) My rendering ' I was born before you ' is straightforward and natural, and does not involve imagining a word which is not there. It requires only recognition of the well-known fact that in Biblical Greek the superlative *πρῶτος* is sometimes used in the sense of the comparative *πρότερος* which has been superseded.[1]

[1] E.g., Jn 1^{15} 15^{18}. See J. H. Moulton, *Prolegomena*, 79.

In Col 1[15] Dr. Meecham would understand *πρωτότοκος πάσης κτίσεως* in a sense similar to that of the A.V., R.V., R.S.V., as 'first-born of all creation.' He defends this rendering by suggesting that the dominant idea of *πρωτότοκος* is not temporal priority but headship or sovereignty. But this suggestion ignores the context, in which it is plain that 'before creation' is the dominant idea. 'In him were all things created . . . all things have been created through him and unto him . . . he is before all things . . . all things cohere in him.' The rendering which I adopted, 'born before all creation,' is supported by T. K. Abbott, Moffatt, Dibelius, Lohmeyer, and others. Lohmeyer remarks that Justin rightly interprets the phrase (*πρωτότοκον τοῦ Θεοῦ καὶ πρὸ πάντων* [*Dial.*, 100]).

A. W. ARGYLE

Regent's Park College, Oxford

I WOULD offer the following observations on Mr. Argyle's reply :

1. *μᾶλλον* is neither 'imported' nor 'imagined' in 2 Kingdoms 19[43]. Greek usage implies it, as Mr. Argyle admits in the three passages he names (other instances of omitted *μᾶλλον* could, of course, be cited from both classical and Hellenistic Greek). If the rendering of 2 Kingdoms 19[43] makes sense without *μᾶλλον*, I submit that it makes better sense if *μᾶλλον* is understood. For in the context the dominant notion is the pre-eminence of the men of Israel rather than their priority in age. Note the force of *ὑπὲρ σέ* at the end of the following clause. The American Old Testament translation renders : 'we are the first-born rather than you.' Cf. Ex 4[22], Ps 89[27], Jer 31[9].

2. Mr. Argyle questions whether *μᾶλλον* could be added to the superlative *πρῶτος*, which is included in *πρωτότοκος*, yielding the sense 'more first'! It is doubtful how far *πρῶτος* retains its strict superlative force in the compound expression *πρωτότοκος*. But that apart, *μᾶλλον* in this locution denotes less a comparative ('more') than an alternative (*μᾶλλον ἤ* 'rather than'). Cf. 2 Macc 6[19], Ac 4[19], etc.

3. Whether my suggested translation, 'I am the first-born rather than you' is 'unnatural and improbable' in English must be left to the judgment of the reader. The Latin rendering cited by Mr. Argyle is far from decisive, since not infrequently in comparisons *magis* is to be supplied with *quam*, a usage exactly analogous to the omission of *μᾶλλον* in Greek.

4. Again, the reader must form his own opinion about the context of Col 1[15]. It seems to me to favour the idea of headship. The ruling thought appears to be the *position* of Christ, under God, in relation to the created universe. Moffatt (*Commentary on Hebrews*, 11) clearly supports this sense of *πρωτότοκος* in He 1[6]. Masson also takes the *πρὸ πάντων* of Col 1[17] to refer to *rank*. Mr. Argyle, following Lohmeyer, cites Justin Martyr (*Dial.*, 100). But what of *Dial.*, 138[2] : 'for Christ, being the First-born of every creature, has also become again the *head* of another race'?

H. G. MEECHAM

Rhos-on-Sea

The use of *ἀγαπάω* in Luke viii. 42, 47

IN his illuminating comment on the Parable of the Two Debtors, Professor Jeremias suggests and, in my judgment, demonstrates that the question in Lk 7[42], *τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν*; means 'which of them will feel the deepest gratitude?' and similarly in *v.* 47, the sense is 'Therefore I say to you that God must have forgiven her sins, since she displays such deep thankfulness : he to whom God forgives little, shows little thankfulness' (see *The Parables of Jesus*, 102).

Perhaps this use of *ἀγαπάω* may be illustrated by a passage in Josephus, *Wars of the Jews*, I. x. 2, §198, where Antipater expresses his astonishment that Antigonus should dare to accuse him to the Roman authorities, *δέον ἀγαπᾶν ὅτι ζῇ*. It is, of course, possible to translate *ἀγαπᾶν* here as Whiston does : 'When he [Antigonus] ought to be contented that he was suffered to live.' But Thackeray's rendering is surely legitimate and more forcible : 'when he ought to be thankful to be alive.'

Similarly with the word *ἀγαπητόν* in *Wars of the Jews*, V. x. 3, §438. *ἀγαπητὸν δ' ἦν τὸ μὴ καὶ προσαπολέσθαι σεσυλημένον*. Here, too, Whiston's version, 'and they were to be well contented that they were only spoiled and not slain at the same time,' seems both weak and cumbrous. It might be better rendered, 'it was something to be thankful for, that they did not lose their lives when they lost their property.'

Is there another example of this use of *ἀγαπᾶν* in the opening verse of Ps 113? In the LXX. (Ps 114[1]), it runs : *Ἠγάπησα ὅτι εἰσακούσεται ὁ θεὸς τῆς φωνῆς τῆς δεήσεώς μου*. We are reminded in Kittel's *Theologisches Wörterbuch* that 'here the verb "I love" has no object in the Hebrew, and it is better to retain the absolute use, in spite of its difficulty, and not to substitute words of one's own, however poetical.' But if Jeremias is right in saying that Hebrew, Aramaic, and Syriac have no

word for ' thank ' and ' thankfulness,' and so use the root *'ahebh* and its derivations to express gratitude, we may be justified in translating Ps 116[1] : ' I feel the deepest thankfulness because the Lord will hear the voice of my prayer.' This removes the difficulty felt in the absolute use of the verb.

H. G. Wood

Birmingham

Entre Nous

God in His World

It has been said that a good theologian will not allow himself to be excluded from any church. Dr. Charles S. Duthie is officially the Principal of the Scottish Congregational College, but both his own interests and the respect in which he is held range far beyond his own denomination. A man so ecumenical has become the possession, not of a Church but of the whole country. For that reason his new book, *God in His World* (Independent Press ; 8s. 6d. net), will be approached with very special interest.

Dr. Duthie sees in the present human situation signs of a three-stage approach to God. First, there is the stage when ' contemporary seekers find themselves rootless, insecure and homeless in a mysterious world. . . . Restlessness pervades our world. . . . There is movement ; but there is no progress.' The result is that such people begin to experience a ' desolating isolation.' They begin to see that being ' lost ' is not just a theological term but a very frightening reality. ' They become sick for home.' That feeling of isolation can only be provoked by and satisfied by the sight of the real fellowship of a real Christian community. It is the great task of the Church at once to provoke and to satisfy this quest of human and divine fellowship. Second, there is the stage ' when men begin to ask the final questions about their own life and destiny.' ' What am I doing here ? Is there a God ? If life has a meaning, how can I discover it ? ' In such a search the people of the Church must be willing and able to lay themselves humbly, sympathetically, patiently and prayerfully alongside the seeker. Third, the final stage comes when a man ' feels his need so smartingly that the great questions *ask* themselves.' At this stage the man is really listening for the voice and the answer from God. Dr. Duthie quotes Auden's lines :

> To be young means
> To be all on edge, to be held waiting in
> A packed lounge for a Personal Call
> From Long Distance, for the low voice
> That defines one's future.

Jesus Christ is precisely the Personal Call from Long Distance to every man.

Dr. Duthie can be extremely practical. He asks the question, ' What can a Christian do in his work to come to close quarters with the outsider and bear faithful witness to his Lord ? ' To that question Dr. Duthie gives four answers. (1) He can do his job really well. ' Witness without this simple honesty is hardly likely to be effective.' (2) He can develop a genuine interest in the men who work with him. The basic Christian attitude is interest in other people. (3) He can make up his mind to take his due and proper interest in his Trade Union. By that way he will show his anxiety for the common good, and he will bring Christianity into trade relationships. (4) He can lift up the life and work of his companions to the throne of heavenly grace. By that very fact he makes the scene of his work into holy ground.

Dr. Duthie has the gift for the pithy saying and the apt illustration. ' E. L. Mascall has the suggestive remark that, while the Christian faith is always Christocentric, it cannot be Christo-terminal.' (There may well be more verbal cleverness than sound sense in that quotation.) ' Our receptivity is for creativity.' ' Basically man must always have three things if he is in any measure to be satisfied—something to believe in, something to belong to and something to work for.' ' No human relationship can really achieve its best so long as it is linear. It must become triangular, God Himself as the Third Person making the bond quite new.' ' " To forget God," wrote Maud Petre, " is more fatal than to deny Him." '

There is much of interest in this book. The practical worker in the Church will find ample help and inspiration in it ; and the theologian will be interested in the chapter where Dr. Duthie has the courage—or temerity—to break a theological lance with the late Dr. Donald Baillie, and to expound the virtues of a kenotic Christology.

William Barclay

Missing Chart

It was mistakenly said in our review of Erich Sauer's *Eternity to Eternity* (Paternoster Press) that the chart was missing. It should be noted that the chart is tipped inside the back cover so that it can be opened flat while the book is being read.

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